

PRIZE PUBLICATION FUND

VOL. VI

The Phonology of the
BAKHTIARI, BADAKHSHANI,
and
MADAGLASHTI DIALECTS
of Modern Persian

With Vocabularies



BY

MAJOR D. L. R. LORIMER, C.I.E., I.A.

FOREIGN AND POLITICAL DEPARTMENT OF THE GOVERNMENT OF INDIA

PRINTED AND PUBLISHED BY THE
ROYAL ASIATIC SOCIETY

AND SOLD AT

74 GROSVENOR STREET, LONDON, W.1

1922

<i>hōñā</i>	house	<i>χāna</i>
<i>hoyīna</i>	fried eggs (<i>h</i> ex crescent)	cf. <i>χāgīna</i> (<i>χ</i> ex crescent)
<i>huv</i>	good	<i>χūb</i> O.P. * <i>hu-</i>
<i>hūr</i>	saddle-bag	<i>χūr</i>

Medial

ustahōñā bones *ustaχānā*

mēhā pegs *mēχ-hā*

B χ . *hr*, $^h r$; *hl*, $^h l$, *l* = Mn.P. *χr*, *rχ*, *lχ*. *Vide* § 37.4 c.

B χ . *-hd-*, *-had-* || *δ, d* = Mn.P. *χt, ft*. *Vide* § 44.2 and 44.4.

B χ . *-hm*, *-^hm*, *-m* = Mn.P. *χm*. *Vide* § 37.4 e.

(3) B χ . **h** as a glide between vowels occurs chiefly after long vowels

\ddot{a} , \bar{o} , \bar{u} , and *oi* = \ddot{a} .

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

i-y-ā-h-ē || *iyō·ē* he comes

ibū-h-ē || *ibū·ē* he is, becomes

da-h-ā || *da·ā* prayers, petitions *du·ā* Ar.

igō-h-ē || *igō·ē* he says

jā-h-ē || *jā·ē* a place

mål i kē-h-inā? whose is it ?

(*i kē* = whose; (*n)a* = is)

lā-h-aq fit for *lā·iq* Ar.

qā-h-id || *qā* a title, *Qaid* *qā·id* Ar.

izā-h-ē, she gives birth to, *mīzāyad* Av. *Vzan-*

zā-h-īda || *zōi·īda* having given birth to

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

ibūm || *ibūhum* I become

igum || *igōhum* I say (radical vowel is \ddot{o} , \ddot{u})

iyom || *iyāhum* I come

<i>igō</i> (see above)	he says
<i>iya</i>	he comes
<i>iχō</i>	he wants

(4) Bχ. h prosthetic :

<i>hā̄euq</i>	in love	'āšiq	Ar.
<i>hā̄ga, hoyā</i>	egg	cf. χāgīna	Gk. ὥιον
<i>hoyīna</i>	kind of cooked do.		Lat. ōvum
(<i>h</i>) <i>allāj</i>	cure	'ilāj	Ar.
<i>hars</i>	tears n.	ars (obsolete)	
<i>hawāl</i>	circumstances, state	aḥwāl	Ar.
<i>hērmū</i>	pear	amrūd	Vide § 64
<i>wa</i> { ^{<i>hō</i>} } { ^{<i>hu</i>} } <i>kē</i>	and he who	wa ū ki	
<i>hamījūr</i> (<i>h</i>) <i>unē</i>	it's just like this (perhaps for <i>hō</i> + <i>nē</i>)	<i>hamīn jūr ast</i>	

Also in Bχ. *hašt*, *hēd*, *hēš* (plough), following Mn.P. *hašt*, *hast*, χīš; see above, subsections (1) and (2).

(5) Loss of h in Bχ. :

(a) Medial *h* between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce :

<i>nā̄alīn</i>	don't let	<i>nahilid</i> (obsol.)
<i>n'ā̄stinsūn</i>	they didn't let them	<i>na hištand šān</i> (obsol.)
<i>čār</i>	four	<i>čahār</i>
<i>čil</i>	forty	<i>čihil</i>
<i>idum, idē</i>	I give, he gives	<i>mīdiham, mīdihad</i>
<i>χurzā</i>	sister's child	<i>χvāharzāda</i>
<i>inum</i> , etc.	I place	<i>mīniham</i>
<i>ijum</i>	I jump, run off	<i>mījaham</i>

(b) Where there is reason to retain the two vowels distinct the *h* is frequently retained or reintroduced as a glide :

<i>iχō·ī</i> <i>iχōhī</i>	thou wishest	<i>mīχvāhī</i>
<i>iχōn</i> <i>iχōhan</i>	they wish	<i>mīχvāhand</i>
<i>sā·iv, sā·av</i> } <i>sahāv</i>	owner	<i>sāhib</i> Ar.
<i>sāv, sa·āv</i> }		

Initial

χudā (h)āfiz God protect you, good-bye

(c) *h* before a consonant is in general unstable:

<i>mēminūn</i>	guests	<i>mehmān-hā</i>
<i>mērabūnī</i>	kindness	<i>mihrbānī</i>
<i>tuhm</i> <i>tum</i>	seed	
<i>suhr</i> <i>sur</i>	red	

(6) Other examples of *h* in *Bχ*:

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

Initial

See Vocabulary.

Medial

(See also preceding subsections and references there given) intervocalic:

<i>āhan</i>	iron	<i>āhan</i>
<i>bahār</i>	spring	<i>bahār</i>
<i>bahīg</i>	daughter-in-law, bride	
<i>bahūn</i>	black goat's hair tent	
<i>jāhil</i>	boy, youth	(<i>jāhil</i> Ar.)
<i>mauhūr</i>	broken, undulating ground	

<i>ōhī</i>	gazelle	<i>āhū</i>
<i>šāhīn</i>	hawk	<i>šāhīn</i>
<i>tūhī</i>	<i>sīsī</i> (small partridge)	? = <i>tīhū</i>

preceding consonant:

<i>bahr, bar</i>	share	<i>bahr</i> Av. <i>baχδra-</i> Hü. 245
------------------	-------	---

<i>buhrist</i> <i>buhurist</i>	it broke	
<i>dahwa</i>	custom, practice	
<i>māyūn ba fahl bīd</i>	the mare was with foal	
<i>kahd, kād, kiad</i>	middle, waist	
<i>kahnist, kānist</i>	fall out (for meaning cf. <i>kandan</i> , intrs.)	
<i>kohl</i>	deep	
<i>pahn, pān</i>	wide	<i>pahan</i>
<i>puhl, pul</i>	bridge	<i>pul</i>
<i>zahm</i>	wound	<i>zaχm</i>

Final

<i>kāh</i>	broken straw	<i>kāh</i>
<i>kōh, kūh</i>	mountain	<i>kūh</i>
<i>rāh, rāh</i>	road	<i>rāh</i>
<i>tah i pā</i>	sole of the foot	<i>tah</i>

MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

60.

VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatalize a vowel in its neighbourhood and a labial or an å to labialize it.

Thus, usually, though there is a good deal of variation :

<i>iruvum</i>	I go
<i>irivī</i>	thou goest

Examples

<i>bâluq</i>	of age	<i>bâliy</i>	Ar.
<i>biniyèrum</i> (also <i>biniyer, biniyâr,</i> imp.)	let me see	<i>binigaram</i>	
<i>bugo</i>	say	<i>bigū</i>	
<i>bau·ūs</i>	his father	Bχ. <i>bau + as</i>	
<i>χuja</i> , pl. <i>χujēhā</i>	merchant	<i>χvāja(hā)</i>	
<i>jist</i>	he leapt, ran off	<i>jast</i>	
<i>sudâ</i>	noise	<i>sadā</i>	Ar.
<i>suhâv</i> <i>sâ·av</i>	master, owner	<i>sâhib</i>	Ar.
<i>sulo</i>	counsel	<i>sallâh</i>	Ar.
<i>wulât</i>	country	<i>wilâyat</i>	Ar.

Many other examples will be found in the illustrations throughout this article.

In *aχtî·âr* || *iχtî·âr* the initial *a* is probably due to the following *χ*.

The negative particle *na* regularly changes to *nē* before the *i*- prefix of the present indicative or any other *i*.

<i>nē·ikunen</i>	they do not do
<i>nē·izanî</i>	thou dost not strike
<i>nē·ile = na (h)ili</i>	thou mayest not permit

61.

ELISION OF VOWELS

Internal

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

<i>ur</i> <i>u·ar</i> <i>ayer</i>	if	<i>agar</i>
<i>wuristân, wuristâ·an</i> , they stood up <i>wuristâdan</i>		

Vide § 42.2 and § 44.11 c.

ā may absorb a following *i*:

<i>mazāqa k.</i>	to grudge	<i>mużā'iqa</i>	Ar.
<i>tāfa</i> <i>tā'i fa</i> <i>toi·ifa</i>	tribe	<i>tā'i fa</i>	Ar.
<i>malāka</i>	angel, angelic	? Ar. <i>malā'ik,</i> angels	

External

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short *u* and *i* seem to defeat short *a* or *e*.

<i>bāl' i au</i>	at the water-side	<i>bālā i</i> (the second <i>ā</i> is unstressed and not really long)
<i>b'is, b'ès</i>	to him, etc.	<i>ba + is (as)</i>
<i>bin'is</i>	put it down	<i>binè-is</i>
<i>či't ē?</i>	what's the matter with you ?	<i>či-at-ē?</i>
<i>gusn'um ē</i>	I'm hungry	<i>gusna-um</i>
<i>humsā's</i>	her neighbour	<i>humsā-as</i>
<i>mēr'it</i>	thy husband	<i>mēra-it</i>
<i>īmā sahāv ē</i>	we are the owners	<i>nīla-īm</i>
<i>moiyūn nīlīm</i>	of the grey mare	
<i>inī's</i>	thou placest it	<i>inī-as</i>
<i>rī's</i>	upon it	<i>rī-as</i>
<i>sī't</i>	for you (sg.)	<i>sī-at</i>
<i>tā'a'd'is k.</i>	to put a splint on it	<i>tā'ada-is</i>
<i>wā't</i>	with thee	<i>wā-at</i>
<i>zēn'ē, zēn'it</i>	a wife, thy wife	<i>zēna-ē, zēna-it</i>
<i>z'u'm</i>	from me	<i>ze-u'm</i>

(3) The negative prefix *nā* absorbs an initial vowel in *nā'lāj* without remedy

The negative particle *na* is usually preserved or altered to *nē*, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g.:

<i>wur'm</i> , <i>wur't</i> , <i>wur's</i>	on me, thee, him
<i>čur's</i>	what on it?

(5) Two adjacent long vowels are usually maintained:

<i>dōlū·ē</i>	an old woman
<i>pī·ā·ē</i> <i>pī·ā·hē</i>	a man

In the forms *igō* || *igō·ē*, he says; *iyā* || *iyā·ē*, he comes; *iχō* || *iχō·ē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *izāfu* is sometimes elided or dropped, but more usually persists:

<i>ba andāza-i—</i>	to the amount of
<i>dūstī i mun o tu</i>	the friendship of me and thee
<i>raxtā i χum</i>	my clothing

The following are, however, a few examples of its suppression:

<i>dārī bī hūšī</i>	a drug producing loss of senses
<i>tū didū muni</i>	you are my sister
<i>katχudā māl</i>	the headman of the camp
<i>pasmanda (i) īrūñ ē</i>	she is the leavings of Persia
<i>ba nazdīkī yè ābōdīē</i>	in the neighbourhood of a village
<i>nišašt pā pušta</i>	he sat down at the foot of the load

62.

CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in:

<i>dāryah</i>	Superintendent of	<i>darōyah</i>	Ar.
	Police		
<i>murχas</i>	allowed to go, to do, etc.	<i>muraχχas</i>	Ar.
<i>murwat</i>	generosity	<i>murūwat</i>	Ar.

63.

CONSONANTAL SANDHI

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common:

(a) <i>aχt</i> <i>aqd</i>	betrothal	<i>'aqd</i>	Ar.
<i>ārt</i> <i>ārd</i>	flour		
<i>kač kārd</i>	crooked knife	for <i>kaj kārd</i>	
<i>panč tā</i>	five	for <i>panj tā</i>	
<i>qais kerd</i>	he became angry	Mn.P. <i>γēz kard</i>	
<i>raht pai i...</i>	he went after...	for <i>rahd pai ...</i>	

(b) *asp*, but *asbē* horse

<i>baχt</i> , but	your good fortune
<i>baχdat</i>	

<i>izad bukunē</i>	you should pay	<i>'izzat</i>	Ar.
respect to			

<i>iχdilāt</i>	conversation	<i>iχtilāt</i>	Ar.
respect to			

haf kaug he used to shoot seven

(= *kauk*) *izaid* partridges

nisp, but half of

nisb i

hi(j)jā nowhere Mn.P. *hīč jā*

64.

METATHESIS

In the majority of cases of metathesis an *r* or *l* sound is affected:

<i>aršafi</i>	gold coin	<i>ašrafi</i>	
<i>urm</i>	age, life	<i>'umr</i>	Ar.
<i>urz</i>	excuse	<i>'uzr</i>	Ar.
<i>badšilk</i>	evil-looking	<i>bad šakl</i>	
<i>bilal</i>	guide	<i>balad</i>	
<i>burg</i>	eyebrow		Skr. <i>bhrū</i> ; Phl. <i>brū(k)</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	
<i>fuls</i>	season	<i>fasl</i>	Ar.

<i>firg, firk</i>	thought	<i>fikr</i>	Ar.
<i>haulā</i>	halwa	<i>halwā</i>	Ar.
<i>hērmū</i>	pear	<i>amrūd</i> cf. Kurd. <i>harmī</i> , <i>armū</i> ;	
		Kn.P. <i>χumrūd</i>	
<i>kirbit</i>	matches	<i>kibrīt</i>	
<i>mazg</i>	brains	<i>mazz</i>	Av. <i>mazga-</i>
<i>maur</i>	meadow	? ← * <i>murv</i>	Cf. Air. Wb.

Av. *marəyā-* meadow, Mn.P. *mary*; Phl. translation *murv* as for *mərəya-*. Cf. place-name Maur a Kirdi in Jīruft, Kermān, which may probably have the same meaning as Bx. *maur*.

<i>mils</i>	like	<i>misl</i>	Ar.
<i>naly</i>	tale	<i>naql</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs(i)</i>	Ar.
<i>nerz</i>	charity, alms	<i>nazr?</i>	Ar.
<i>nimbūl,</i> <i>nimūl</i>	lime (fruit)	<i>līmūn, līmū</i>	
<i>qailūn</i>	tobacco pipe	<i>qalīān</i>	
<i>qilwa</i>	qibla	<i>qibla</i>	Ar.
<i>quls</i>	washing, bathing	<i>yusl</i>	Ar.
<i>surfa</i>	cloth on which flour is put before being mixed with yeast for bread	? <i>sufra</i>	
<i>šasχ šaxs</i>	person	<i>šaxs</i>	Ar.
<i>saur</i>	sneeze	? cf. <i>surfa</i> , cough	
<i>šuly šuyl</i>	business	<i>šuyl</i>	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	
<i>šūlā, šulwā</i>	a kind of food	? <i>šōrwā, šorbā</i>	
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>titarg</i>	hail	<i>tigarg</i> (<i>tigard</i> , I think in some dialects)	
<i>turba</i>	nosebag, etc.	<i>tōbra</i>	
<i>walsahat</i>	connexion, uniting with	<i>waslat</i>	Ar.

65.

REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

<i>pēpēhīn</i>	all fat and juicy
<i>rērēhīn</i>	all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bχ. as in Mn.P.:

<i>hawār hawār igō</i>	he whispers quietly
<i>do tā moiyūn kahēr kahēr</i>	two black mares
<i>tīka tīka wō bīdan</i>	they went into fragments
<i>yakī yakī</i>	one by one
<i>χailī par par ē</i>	(the hill) is full of ridges and spurs



BAKHTIARI VOCABULARY

Order of arrangement:

I. Vowels and Diphthongs	<i>a, ā a, e ā ē, ēi ē i ɔ o ū u ai au oi</i>	VI. Sibilants	<i>s š z (z) l m n (n) r h</i>
II. Gutturals: Explosives		VII. Liquids	
III. Palatals	<i>g χ γ č j y</i>	VIII. "Aspirate"	
IV. Dentals	<i>t d, δ</i>		<i>d g k s z</i>
V. Labials: Explosives	<i>p b</i>		<i>θ γ χ ʃ ʒ</i>
	<i>f w, v</i>		

Notes

(1) $\begin{cases} -\bar{u}\bar{n} \\ -\bar{a} \\ -y\bar{e}\bar{l} \end{cases}$ } after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with *iy-* the prefix of the present indicative *i-* is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

<i>i yârum</i>	I bring	<i>bēâr</i>	bring!
<i>i yašnum</i>	I hear	<i>bēyaš</i>	listen!

(4) For the interchangeability of the vowels see §§ 2-12.

(5) δ may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

<i>b.</i>	= <i>bîdan</i>
<i>d.</i>	= <i>dâdan</i>
<i>f.k.</i>	= <i>fulûna kas</i> , such and such a person
<i>k.</i>	= <i>kerdan</i>
<i>χ.</i>	= <i>χârdan</i>
<i>w.b.</i>	= <i>wô ibîdan</i>
<i>z.</i>	= <i>zaidan, zêidun</i>

<i>ā</i> , <i>ā</i>	
<i>âbôdî</i> , v. <i>âwôdî</i>	<i>ârbêz, ârbèz</i> , flour sieve
<i>âdum</i> , man	<i>ârd, ârd, ord, ârt, flour</i>
<i>âfiz</i> , v. <i>χudâ (h)âfiz</i>	<i>ârt, v. ârd</i>
<i>âftau</i> , sun	<i>ârum, ease</i>
<i>âftauwa</i> , ewer (for washing)	<i>âsemûn, osmân, sky</i>
<i>âgâh</i> , aware	<i>âsîau, mill</i>
<i>âhan</i> , iron	<i>âsîda, at peace</i>
<i>âhanger</i> , blacksmith	<i>âstûn, precipitous</i>
<i>âhî, -yèl</i> , gazelle	<i>âstâra, ostâra, pl. âstâryèl, star</i>
<i>âxil</i> , v. <i>âqil</i>	<i>âsûn, easy</i>
<i>âxun, âxund</i> , akhund, mulla	<i>âš, form of food, hotch-potch</i>
<i>âli</i> , polluted	<i>âškâr, openly</i>
<i>âlišt k.</i> , to change, trs.	<i>âšnâ, acquaintance</i>
<i>âlxâluk</i> , woman's coat	<i>âüsûn k., to winnow</i>
<i>âne, ânî; ba âne</i> , in a twinkling	<i>âwistûn, pregnant</i>
<i>âqil, âxil</i> , sensible, wise	<i>âwôdî, âbôdî, inhabited place</i>
<i>ârâšt k.</i> , to deck, dress up, trs.	<i>âzâdârî k., to hold mourning</i>
	<i>âzâv, trouble, pains</i>

a, e

- aē!* v. *ai!*
ajar, irrigated (crops or land)
aχ, clearing the throat
aχt, v. *aqd*
aχtīār, v. *iχtīār*
aχūn k., to thresh (corn)
aly, intelligence
ambār, storehouse
amsāl, this year
andāza, amount, extent
andī, otherwise
angašt, live coal
angīr, grapes
angust, finger
anike, as though
anīs, kinsman, kindred
anjīr, fig
anjum (*girēdan*), (to be) completed, completion
aqa, collar of coat, shirt, etc.
aqd, *aχt* k., to unite two people in marriage
ar, v. *ayer*, if
araχ, perspiration
araχgīr, cloth put between saddle and horse's back
ardan, to grind (into flour)
aršafī, ashrafi, gold coin
arzan, (1) a kind of tree; (2) millet
-as, *-is*, his, her, its; him, her, it
asīr, *yasīr*, prisoner
asp -ūn, horse
astar, mule
aštān, v. *àštān*

- at*, *-it*, thy, thee
avēdan, *avaidan*, *uwēdan*, *awaidan* : *iyō-*, *iyāh-*, to come
avērdan, *avairdan*: *iyār-*(*-ār-*, *-ōr-* impv.), to bring
azmā- (pres. base), to test; *bi'zmā-is*, test it

à

- àšnīdan* : *-yašn-*, to hear
àštan : *hēl-*, *-ēl-*, impv. *bēl*, neg. impv. pl. *nā·alīn*, to leave, allow

-

ē, ēⁱ

- ē*, v. *è*, suffix of singleness
ē, v. *è* (the *iżāfa* occasionally), of
ēⁱ! v. *ai!*
ēl, nomadic tribe

è

- è*, *i*, *a*, *e* (the *iżāfa*), of
è-, *i-*, verbal prefix of the present tense indicative
-è, *-ē*, *-ī*, suffix of singleness.

ī

- ī*, this (adj.)
īčū, here, hither
īmā, we
īrāt, objection
Īrūn, *Īrān*, Persia
īsā, you (pl.)

i

- ibūhum*, etc., v. *bīdan*
iχdilāt, conversation

<i>iχti·âr, aχti·âr</i> , power of choice, right of decision	<i>išmārdan</i> : <i>išmār-</i> (â), to count
<i>iltizum</i> , undertaking, guaran- tee	- <i>it</i> , v. -at
<i>iriv-</i> , <i>iruv-</i> , <i>irav-</i> , v. <i>rā^adan</i>	<i>iyâh-</i> , v. <i>avēdan</i>
- <i>is</i> , v. -as	<i>iyâr-</i> , v. <i>avērdan</i>
<i>Isbahūn</i> , P.N. <i>Isfahān</i>	<i>iyō-</i> , v. <i>avēdan</i>
<i>isbārd</i> , v. <i>ispārdan</i>	<i>iyoī·ē</i> , v. <i>avēdan</i> , he comes
<i>ispārdan</i> : <i>ispār-</i> , to commit, entrust to	<i>iyūft-</i> v. <i>wastan</i>
<i>ispēd, ispēδ</i> , white	<i>izad k.</i> , <i>izzat k.</i> , to pay respect to, treat with respect
<i>ispēdâr</i> , poplar	ő
<i>ispurdan</i> , v. <i>ispārdan</i>	<i>očū, učū</i> , there, thither
<i>isrâhat</i> , ease, repose, rest	<i>oftau</i> , v. <i>āftau</i> , sun
<i>istaidan</i> , v. <i>istēdan</i>	<i>ostīn</i> , sleeve
<i>istē</i> , cover of priming-pan of flintlock	<i>ǒhī</i> , v. <i>âhī</i> , gazelle
<i>istēl</i> , arrangement for regulat- ing flow of water from a pond. Perhaps the pond itself as P.Ar. <i>iṣṭalχ</i> , Kn.P. <i>isterχ</i> , which have this meaning, and Sāmnānī <i>astāl</i>	<i>ōnâ, ūnōñ, ūnū</i> , they
<i>istēdan</i> : <i>istōñ-, istūñ-</i> , to take, seize, buy	<i>ord</i> , v. <i>ârd</i> , flour
<i>istīm</i> , tentpole (upright)	<i>osmāñ, osmā</i> , v. <i>âsemūñ</i> , sky
<i>išgast</i> n., cleft in rock, cave	<i>osō</i> , v. <i>uso</i> , then (time)
<i>iškam</i> , stomach, belly	<i>ǒvēd</i> , for <i>avēd</i> , v. <i>avēdan</i>
<i>iškustan</i> : <i>iškan-</i> , to break (intrs.)	ū
<i>iškau</i> = ? <i>iškam</i> or * <i>išgaf</i> ; cf. <i>išgaff</i>	<i>ū</i> , that (adj.)
“ <i>Nīm-iškau gâ</i> ” ? “half-body of cow”, or “cow cut in two”	<i>unū</i> , they
<i>iškinâdan</i> : <i>iškan-</i> , to break (trs.)	u
	<i>učū, očū</i> , there, thither
	<i>umâj</i> , mark, target
	<i>urm</i> , age, life
	<i>urz</i> , excuse, apology
	<i>uso, osō</i> , then (time)
	<i>ustahōñ -â</i> , bone
	<i>uštur</i> , camel
	<i>užduhâ, uždahâ, uždâhâ</i> , dragon

ai (ei)

- ai!*, *a·ē!*, *ēi!*, oh!, hai!
ailāq, summer quarters in high
 country.
aiv, defect

au

- au*, water
auyāt, *auqāt*, times
aur, cloud
aurā·ī, alarmed
aurau, water-channel, drain
aurēz, narrow watercourse
aurū, flowing river
ausūr, narrow watercourse
auwerī, honour
auwi, *āwi*, irrigated (land,
 crops)
auwistūn, *auwist*, *āwistūn*,
 pregnant
auyāri, watering crops

oi

- oiyā*, v. *yā*, either, or

q

- qā*, *Qā·id*, title of headman
 among some tribes
qafā, nape of neck
qaib, invisible
qaičī, scissors
qailūn, tobacco waterpipe
qair az, except, besides
qais k., to become angry
qalāf, sheath
qalam, pen
qalava, very, very much
qalbel, sieve

qalīča, castle

qalla, pl. *qallahā*, grain, crops

qamčī, whip

qand, loaf sugar

qārat, plunder

qārnīdan: *qārn-*, to shout out

qarq, drowned

qassāv, butcher

qasum, oath

qaš k., to faint

qāš, cattle-pen

qašang, pretty, handsome

qātir, mule

qauristūn, graveyard

qāvči, gate guards

qāwā, dice

qazīna, *χazūna*, treasury

qilt k., to roll (intr.)

Qilwa, the Qibla, S.W.

qīmāt, price.

quls, *gusil*, *yusl*, washing (dead
 body)

qum, *qum a kēš*, relations,
 kindred

qurūb, sunset

qurumniðan, *gurumniðan* :
gurumn-, to thunder. Cf.
 Mn.P. *γarmiðan*, to thunder,
 roar

qussa, sorrow

quwār, dust (in air)

k

kač, v. *kaj*, crooked

kača, chin

kač i pā, heel

<i>kačkārd</i> , (shoemaker's) crooked knife	<i>kāqaz</i> , paper, letter
<i>kād</i> , <i>kuhd</i> , <i>kiad</i> , <i>čad</i> , (in the) middle (of), waist	<i>kārd</i> , knife
<i>kaf</i> , palm of the hand	<i>kārumserā</i> , caravanserai; cf. G.Y. <i>kārāmserā</i>
<i>kaftār</i> , hyena	<i>kaučilēz</i> , ladle, tadpole (?)
<i>kayā</i> (?), sandgrouse (?)	<i>kauk</i> , <i>kaug</i> , -ūñ, hill partridge, chikor
<i>kāh</i> , broken straw	<i>kaulez</i> , wooden ladle
<i>kahd</i> , v. <i>kād</i>	<i>kauš</i> , shoes
<i>kaher</i> , black (perhaps dark brown)	<i>kauwa</i> , lamb (of one year)
<i>kahnistan</i> : <i>kīān-</i> , to come off, fall out	<i>kavūñ</i> , bow
<i>kai</i> , when ?	<i>kazkūñ</i> , big pot
<i>kaj</i> , <i>kuč</i> , crooked	<i>kē</i> , who?
<i>kaχudā</i> , <i>katχudā</i> , <i>kadχudā</i> , official headman of village or small community	<i>kē</i> , <i>ki</i> , that (conj.)
<i>kāl</i> , black	<i>kēhina</i> , v. <i>kē</i> , who is it?
<i>ikāla</i> , from <i>kištan</i>	<i>kēivēnū</i> , <i>kaivenū</i> , mistress (of the house), senior lady; cf. Mn.P. <i>bānū</i> ; Kurd. <i>kaiwānū</i>
<i>kalā</i> , crow	<i>kēr</i> , wrinkle
<i>kalā pēsa</i> , magpie	<i>kerdan</i> , <i>kērdan</i> : <i>kun-</i> , to do, make
<i>kalā jīk</i> , chough	<i>kēš</i> , <i>hēš</i> , <i>qum a kēš</i> , kindred
<i>kalajōš</i> , dried <i>dūy</i> heated with ghee	<i>kešidān</i> , <i>kišidān</i> , to draw, drag, pull
<i>kālāt</i> , sheep	<i>ki</i> , v. <i>kē</i>
<i>kulk</i> , <i>kalg i . . .</i> , ground acorns eaten with meat, curds, etc.	<i>kī</i> , who ?
<i>kiām</i> , little in quantity	<i>kīčā</i> , street
<i>kamāñ</i> , spring	<i>kīčī</i> , paternal aunt
<i>kamčā</i> , spoon	<i>kift</i> , <i>čift</i> , mountain col, pass
<i>kamūtar</i> , pigeon	<i>kīhnīdan</i> : <i>kīhn-</i> , to cry aloud, weep noisily
<i>kiand</i> , anus	<i>kīka</i> , keening, wailing
<i>kandal</i> , <i>kiandāl</i> , excavation, pit	<i>kīl</i> , (at the) side of, up behind (a camp)
<i>kandan</i> : <i>kan-</i> , to dig	
<i>kānistān</i> , v. <i>kahnistan</i>	<i>kīl</i> , v. <i>kūl</i>

<i>kilaus</i> , celery	<i>kutal</i> , led horse, "yadak"
<i>kilīt</i> , key	<i>kuya</i> , v. <i>kuja</i> , where ?
<i>kilxong</i> , a kind of tree with edible berries	g
<i>kipistan</i> : <i>kip-</i> , to fall down	<i>gā</i> , - <i>yēl</i> , cow, ox
<i>kirbit</i> , matches	<i>gada</i> , stomach
<i>kīsin</i> , bag	- <i>gāh</i> , place of . . .
<i>kištan</i> : <i>kāl-</i> , to cultivate	<i>gāla</i> , shouting ; <i>gāla z.</i> , to shout out
<i>ko, ko yakī</i> , which ? (adj.), which one ?	<i>galg</i> , fork of a tree
<i>kōuđan</i> : <i>kūz-</i> , to eat	<i>gīam</i> (<i>b'is z.</i>), (to) bite (it)
<i>kōh, kūh</i> , hill, mountain	<i>gāmād</i> , herd of cattle
<i>kohl</i> , v. <i>kul</i>	<i>gāpūn</i> , cowherd
<i>kohtur k.</i> , to roll stones down	<i>garm</i> , germ, warm, hot
<i>krūk</i> , 500,000, "krūr"	<i>gart</i> , dust
<i>kuč</i> , powder pan of flintlock	<i>gaštan</i> : <i>gaz-</i> , to bite
<i>kūčīr</i> , little, small	<i>gaubāz</i> , - <i>ūñ</i> , gipsy
<i>kufa</i> , cough	<i>gauyārī</i> , ploughing with cattle
<i>kufnīdan</i> , to cough	<i>gēz</i> , mad
<i>kuftan</i> : <i>kū-</i> , to pound	<i>gīna</i> , plant from which gum tragacanth is obtained
<i>kūh</i> , v. <i>kōh</i>	<i>ginas</i> , stingy
<i>kuja, kuya</i> , where ?	<i>girdaurī</i> , v. <i>girdawārī</i>
<i>kūl, kīl, kohl</i> , deep	<i>girdawārī, girdaurī</i> , collecting one's things for a journey
<i>kulič</i> , little finger	<i>girēdan, girēđan</i> : <i>gir-</i> , to catch, seize
<i>kuluft</i> , thick	<i>girēva</i> , weeping (n.)
<i>kulung</i> , crane	<i>girēvistan</i> : <i>girēv-</i> , to weep
<i>kum</i> , which one ?	<i>girōñ</i> , dear, expensive
<i>kumāždūn</i> , metal cooking vessel with lid	<i>girza</i> , rat.
<i>kunjī</i> , sesamum	<i>giyā</i> , green fodder
<i>kuntāq</i> , stock of a gun	<i>giyaštan</i> , v. <i>guzaštan</i>
<i>kur</i> , son	<i>gīyāštan</i> , v. <i>guzaštan</i>
<i>kurčul</i> , unthreshed ears of corn	<i>giyōhīdēh, gyāhīdē</i> d., to give a person trace of where- abouts of stolen property
<i>kus</i> , pudendum muliebre	
<i>kušind</i> , armed force, army	
<i>kuštan</i> : <i>kuš-</i> , to kill	

<i>gō, gū</i> , human excrement	<i>guzaštan</i> : <i>guzer-</i> (v. <i>gudaštān</i>), to pass by
<i>gōidān</i> , to copulate, rape	<i>gyač</i> , gypsum, lime, plaster
<i>grōn</i> , v. <i>girōn</i>	<i>gyaftər, gyapṭər</i> , comparative of <i>gyap</i> , bigger ; senior man, minor headman
<i>gudār</i> , ford, ferry	<i>gyagū</i> , v. <i>gyau</i>
<i>gudaštān, gīyāštān, giyaštān</i> : <i>gudert-</i> , v. <i>guzaštān</i> , to pass on (intrs.)	<i>gyāhīdē</i> , v. <i>gīyōhīdēh</i>
<i>gudān, guđān</i> : <i>gū-, gō-, gūh-, gōh-</i> , to say, tell	<i>gyai</i> , turn (in sequence)
<i>gudert</i> , v. <i>gudaštān</i>	<i>gyalla</i> , flock of sheep or birds
<i>gūl</i> z., to deceive, cheat	<i>gyap</i> , big, great
<i>gulāvī</i> , pear	<i>gyau</i> , - <i>yèl</i> , brother
<i>gulū</i> , calf (of 5 or 6 months)	<i>gyaugirī</i> , brotherliness, brotherly association
<i>gulūč</i> , squint-eyed	<i>gyer</i> , bald, scald-headed
<i>gum</i> z., to leap, jump aside	<i>gyer</i> , cliff
<i>gunah</i> , sin	<i>gyerčine</i> , small cliff
<i>gunj</i> , wasp, hornet	<i>gyergyeråk</i> , a kind of lizard
<i>gūr</i> , grave	<i>gyērīstan, gērīstan</i> : <i>gir-</i> , to knock up against
<i>gurba</i> , pl. <i>gurbiyèl</i> , cat	<i>gyernīdan</i> : <i>gyern-</i> , to make turn round, turn, bring back
<i>gurg, -ūñ</i> , wolf	
<i>gurō"đān</i> : <i>gurūs-</i> , to run away	
<i>gurumiñān, qurumiñān</i> , to thunder	
<i>gurz</i> , club, stick	X
<i>gusil, yusl, quls</i> , washing (a dead body)	<i>χafhūn</i> , suffocated
<i>gūsind, -ūñ</i> , sheep	<i>χāhišt</i> , request
<i>gusna</i> , hunger, (hungry ?) ; <i>gusn'um ē</i> , I am hungry	<i>χārdān, χārdān, χerdān</i> : <i>χur-</i> , to eat
<i>gūš</i> , ear	<i>χarmin</i> , gathered crops
<i>gušidān</i> : <i>guš-</i> , to open up, undo	<i>χārnīdan</i> , v. <i>χornīdan</i>
<i>gūšt</i> , meat	<i>χasum</i> , v. <i>qasum</i> , oath
<i>gūštī</i> (<i>girēdan</i>), wrestling, (to wrestle)	<i>χāstan</i> : <i>χū-</i> , <i>χō-</i> , to wish, ask for
<i>gūwer, -yèl</i> , calf	(<i>χaunīdan</i>), to make lie down
<i>gūzak, qūzak</i> , ankle-bone	<i>bixawān, bixāun</i> (impv.)
	<i>χausīdan</i> : <i>χaus-</i> , to lie down

<i>xeridan</i> : <i>xer-</i> , to buy	c
<i>xeridigår</i> , buyer	<i>čad</i> , v. <i>kad</i>
<i>xift</i> <i>x.</i> , to be deceived, fooled	<i>čādur</i> , veil, tent
<i>xīg</i> , skin for holding ghee, etc.	<i>čāγ</i> , <i>čāχ</i> , <i>čāq</i> , healthy, well, in good condition
<i>ximat</i> , v. <i>qimat</i> , price	<i>čāh</i> , well, hole in ground
<i>xīn</i> , <i>hīn</i> , blood	<i>čaka</i> , drop (of liquid)
<i>xirift</i> , stupid	<i>čaknīdan</i> , knock off, strike off
<i>xīyāl</i> , thought, idea, intention	<i>čāχ</i> , v. <i>čāγ</i> , healthy, well
<i>xizmat</i> , service	<i>čāl</i> , (1) bird's nest; (2) hollow place, depression in hills (?)
<i>xōñ</i> , <i>χāñ</i> , khan, chief	<i>čāla</i> , fireplace on ground
<i>xōñdan</i> : <i>xōn-</i> , to recite, read	<i>čamand</i> , meadow
<i>xornīdan</i> , <i>χārnīdan</i> , to scratch	<i>čāmūñ</i> (<i>girēdan</i>), (to suffer from) cold, cold in the head
<i>xū</i> , <i>xuv</i> , good	<i>čān</i> , <i>čānd</i> , how much? several; <i>čānd tā</i> , how many? several
<i>xudā</i> , God	<i>čāng</i> , talons, grasp
<i>xudā</i> (<i>h</i>)āfiz, God protect you, good-bye	<i>čapa gul</i> , bunch of flowers, bouquet
<i>xudāwand</i> , God	<i>čāq</i> , v. <i>čāγ</i> , healthy, well
<i>xudāwēndī</i> , Godhood	<i>čaqū</i> , small knife
<i>xudoiya</i> , voc. of <i>xudā</i> , O God!	<i>čār</i> , four
<i>xuja</i> , pl. <i>xujehā</i> , merchant	<i>čārbūñ</i> , riding animals
<i>xum</i> , <i>xu'm</i> , myself	<i>čārnīdan</i> , to graze (cattle)
<i>xunčā</i> , bud	<i>čāršau</i> , sheet, woman's veil
<i>xurindigāh</i> , grazing-ground	<i>čārt</i> , hair worn in a fringe on the forehead
<i>xurzā</i> , sister's child	<i>čāst</i> , midday meal, midday
<i>xus</i> , himself, herself	<i>čāšma</i> , spring, source
<i>xusī</i> , father-in-law, mother-in- law	<i>čāšnī</i> , percussion cap
<i>xuš</i> , pleasant, agreeable	<i>čāu</i> , report, rumour
<i>xušxīn</i> , crupper	<i>čauγūn</i> , v. <i>čauqūn</i>
<i>xut</i> , thyself	<i>čauqūn</i> , <i>čauγūn</i> , snowstorm, blizzard
<i>xuv</i> , v. <i>xū</i> , good	
<i>xuzer</i> , v. <i>quzer</i> , amount, extent	
<i>γ</i>	
<i>yusl</i> , v. <i>gusil</i> , washing dead body, ceremonial washing	

<i>čuwāsa</i> , staring open (of a dead man's eyes)	<i>čur(u)kunum</i> (= <i>či bikunum</i>), what am I to do ?
<i>čē</i> , <i>či</i> , what ?	
<i>čēltuk</i> , growing rice	<i>čuwā</i> , pl. of <i>čū</i> , pieces of wood, sticks
<i>čendār</i> , chinar tree, oriental plane	.
<i>čēr</i> , enclosure wall for stacking unthreshed corn	j
<i>či</i> , v. <i>čē</i> , what ?	<i>ja</i> , - <i>hā</i> , place
<i>čī</i> , - <i>ā</i> , thing	<i>jayila</i> , boy, lad
<i>čīdan</i> , to pluck, pick	<i>jahandum</i> , hell
<i>čift</i> , v. <i>kift</i> , mountain col	<i>jāhē</i> , v. <i>ja</i> , a place
<i>čil</i> , forty	<i>jāhil</i> , youth, young man
<i>čil</i> , under the arm, armpit	<i>jallāt</i> , executioner
<i>čil a au</i> , puddle of water	<i>jallāv</i> , lamb, male "kauwa", q.v.
<i>čimta</i> , kind of cloth	<i>jang</i> , battle, war
<i>činākē</i> , because	<i>jår</i> , shouting, proclamation ; <i>jår z.</i> , to raise a cry, an outcry
<i>činauwa</i> , jaw	<i>jarāv</i> , socks
<i>čirāγ</i> , v. <i>čurā</i> , lamp	<i>javāv</i> , answer
<i>čiristan</i> , to drip	<i>javōñ</i> , <i>javūñ</i> , <i>juwūñ</i> , youth
<i>čīta</i> , reed screen	<i>jēfū</i> ; <i>jēfadūst</i> , property; stingy, niggardly
<i>čitaur</i> , how ?	<i>jeldī</i> , quickly
<i>čite</i> , what's the matter with you ?	<i>jer</i> , <i>jar</i> , <i>jär</i> , quarrelling
<i>čosnīdan</i> : <i>čōsn-</i> (also <i>čāsn-</i> , <i>čusn-</i>), to break wind	<i>jēv</i> , pocket
<i>čū</i> , - <i>w-ā</i> , wood, stick	<i>jīk e jīk</i> , cheeping
<i>čuftur</i> <i>čīdan</i> (of pregnant woman, <i>i zēnu čuftur ičīne</i>), to have unnatural appetites	<i>jīknīdan</i> , to cheep (of young birds in fright)
<i>čul</i> , stone	<i>jilt</i> , leather case
<i>čum</i> , hoar frost	<i>jind</i> , jinn
<i>čunūñ</i> , such, such as that	<i>jinda</i> , courtesan
<i>čupūñ</i> , shepherd	<i>jirqūl</i> , small leather bag, knapsack
<i>čurā</i> , <i>čirāγ</i> , lamp	<i>jistan</i> : <i>j-</i> , to leap aside, run away
<i>čurs</i> (\leftarrow <i>čē wur as</i>), what on it ?	<i>jīyer</i> , liver

<i>tāsīm</i> , trouble, worry	<i>tīr</i> , arrow, shot, ro ling-pin
<i>tāsistān</i> , to choke (intr.)	<i>tīra</i> , section of a tribe
<i>tasχēr</i> , fault, misdeed	<i>tīrē</i> , pedigree (adj., of animals)
<i>tāsnīdān</i> , to strangle	
<i>taš</i> , fire	<i>tišnā</i> , thirst, thirsty (?)
<i>tāšīdān</i> , v. <i>tāštan</i>	<i>tišnī</i> , outside of throat
<i>tašt</i> , salver, tray	<i>titarg</i> , <i>tiderg</i> , hail
<i>tāštan</i> , <i>tāšīdān</i> : <i>tāš-</i> , to cut, trim	<i>tō</i> , v. <i>tū</i>
<i>tāta</i> , pl. <i>tātiyēl</i> , paternal uncle	<i>toi·ifa</i> , v. <i>tā·ifa</i> , tribe
<i>tau</i> , fever	<i>tōm</i> , <i>tum</i> , <i>tu^hm</i> , seed ; savour, flavour
<i>tauwa</i> , (1) cliff(?) ; (2) girdle for baking bread	<i>tōrīk</i> , dark
<i>tauwistūn</i> , summer	<i>tū</i> , <i>tō</i> , thou
<i>tāwūn</i> , shining	<i>tū</i> , room, building
<i>tē</i> , <i>tī</i> , eye	<i>tuf</i> , spittle
<i>tēk</i> , lower leg	<i>tufang</i> , rifle, gun
<i>tēχ</i> , blade of knife	<i>tūhī</i> , small kind of partridge ; <i>sīsī</i>
<i>teristān</i> : <i>ter-</i> , to be able (to)	<i>tukistan</i> : <i>tuk-</i> , to drip
<i>ters</i> , fear	<i>tūloyī</i> , water-skin, <i>mashk</i>
<i>tersistān</i> : <i>ters-</i> , to fear, be afraid	<i>tum</i> , v. <i>tōm</i>
<i>tēz</i> , sharp	<i>tu^hm</i> , v. <i>tōm</i>
<i>tī</i> , v. <i>tē</i> , eye	<i>tumbak</i> , small drum
<i>tī</i> , (small quantity?) ; <i>yē tī au</i> , a little water	<i>tund</i> , swift
<i>tīf z.</i> , to sprout (of young corn)	<i>tur</i> , cf. <i>kohtur</i> , (1) road ; (2) (wand) <i>wā tur</i> , (sent) rolling down
<i>tīg</i> , forehead	<i>tūr</i> , wild, savage (of animals)
<i>tīka</i> , bit, fragment, morsel	<i>tūra</i> , - <i>yēl</i> , jackal
<i>tikē</i> , support, prop	<i>turba</i> , nosebag, etc.
<i>tīl</i> , young (of animals)	<i>turna</i> , women's side locks which hang down their cheeks. Cf. P.Ar. <i>turra</i>
<i>tīl i sigū</i> , puppy	<i>turra</i> , mountain track
<i>tīl i χirs</i> , bear's cub	<i>turuš</i> , sour
<i>tīl i gurba</i> , kitten	<i>tūša</i> , food for the journey
<i>tīl i zan</i> , young wife	
<i>tinjak</i> , kind of child's cradle made of reeds	

d

- då*, -*yèl*, mother
då·å, *dahå*, prayers, petitions to God
dabba, leather powder-flask
dådan : *d-*, to give
dafer, opportunity (*fursat*)
dah, *dåh*, ten
 -*dåh*, -teen (ten)
dahå, v. *da·å*, prayers, etc.
dåhūñ, v. *duhūn*
dahwå, *dahwa*, custom, practice
dain, obligation (moral)
daiyüs, cuckold
dåk (poet.) for *då*, mother
dål, black vulture
dålū, *dolū*, old woman
dam, edge of a knife
damåq, good spirits, *bē damåq*, out of spirits
dåq, (brand of) sorrow, grief
dåqil, inside
dår, *där*, tree, log
dåryah, head of the police
dås, sickle
dast, hand, arm, fore-leg
dastjalau, whip thong fastened to the end of reins
dåštan : *dår-*, to possess, have
dau·anidān, to run
daur e, around (prep.)
dauri, platter, tray
Dauwît, P.N. David, *Dā·ūd*
dawå, v. *dowå*
dëg, -*å*, cooking pot
derd, pain

- derd-*, v. *déristan*
derf, dish, vessel
dering, clanging
déristan : *dér-*, to tear, rend (trs.), *derd è*, it is torn
derrahdan, to go out, *āftau*
derrahd, the sun set
derrau, (going out), *āftau*
derrau, sunset
dēv, *dīv*, devil, demon ; mad
dī, smoke
dīčī, small cooking pot
dīr, *dīyār*, (sight), *dī·ār*
gudan, to say, think, to oneself, to suppose
dīdan : *bīn-*, *wīn-*, to see
dīdār, visiting (a person)
didū, *diðū*, -*yèl*, sister
dīr, v. *dīyer*
dil, heart, belly
dīl, submissive, obedient
dīn (*Dīnārūnī*, dial.), v. *dīn*, tail
dīn, tail
dīndå, behind
dindador, (well) ribbed (up)
dindūn, tooth
dīr, late
dīr, distant
dirauš, cobbler's awl
dirist, right, well
dīsistān : *dīs-* (intr. + *ba*), to join (someone)
dišmanī, hostility, enmity
disinūn, abuse
dīya, foresight (of rifle)

<i>dīyer, dī'er</i> , other, another	<i>dūš</i> , last night
<i>diz</i> , fort, castle	<i>dūwā</i> , boil
<i>dō</i> , two	<i>duwūn</i> , v. <i>dōvūn</i>
<i>dō'�an</i> : <i>dūš-</i> , to milk	<i>duz</i> , thief, robber
<i>dō'�an</i> : <i>dūz-</i> , to sew	<i>duzī</i> , theft, robbery
<i>dōder, dōder, dohader</i> , pl. <i>dōr-gēl, dōrgyēl, dōryēl</i> , daughter, maiden, lass, unmarried girl	p
<i>dohader</i> , v. <i>dōder</i>	<i>pāt</i> , foot, leg ; hind-leg of quadruped
<i>doiya</i> , v. <i>dā</i> , O mother ! O daughter	<i>pāt</i> , at the foot of
<i>dōlū</i> , v. <i>dālū</i>	<i>pah</i> , v. <i>pas</i>
<i>dōñistan, dūñistan</i> : <i>dūn-</i> , to know	<i>pahn, pān</i> , wide, broad
<i>dōrgēl, dōrgyēl</i> , v. <i>dōder</i>	<i>pahrēz</i> , abstinence
<i>dōryūn</i> , women's quarters or apartments	<i>pai</i> , track
<i>dōri, dāri</i> , drug, medicinal herbs	<i>pai, pei</i> , "tendo Achillis"
<i>dōrke</i> , the girl	<i>painīdan</i> : <i>pain-</i> , to measure
<i>dōryēl</i> , v. <i>dōder</i>	<i>paiwand</i> , joint
<i>dōvūn, duwūn</i> , lower side of . . .	<i>paiya</i> , fordable ; <i>bē peiya</i> , unfordable
<i>dōwā, dawā, -yēl</i> , son-in-law, bridegroom	<i>pal</i> , plait of a woman's hair
<i>dōwist</i> , pret. of <i>dōñistan</i>	<i>pān</i> , v. <i>pahn</i> , wide, etc.
<i>dū</i> , sour milk	<i>pandašt</i> , wide open plain
<i>duhūn</i> , mouth	<i>pandau</i> , (inflated?), <i>aupandau</i> , blown out with water (as a drowned body)
<i>dūl</i> , wide watercourse, valley	<i>pang</i> , talons
<i>dum</i> , hunter's net	<i>panj, panč</i> , five
<i>dūnā</i> , wise	<i>pānj</i> , talons
<i>dūng</i> , noise	<i>panjā</i> , fifty
<i>durišt</i> , coarse	<i>par</i> , ridge of a mountain
<i>durrāj</i> , black partridge	<i>pår</i> , past year
<i>durō</i> , untrue, lie	<i>Parvēz</i> , the Pleiades
<i>dūst</i> , friend	<i>pas, pah, (pai)</i> , then, well then
<i>dūsti</i> , friendship	- <i>pas</i> , impv. of <i>pō'�an</i> , <i>bipas</i> , cook ! <i>mapas</i> , don't cook !
	<i>pås</i> , bark of a dog

<i>pasχōñ</i> , food left over from a meal	<i>pil</i> , bull (of 3 or 4 years)
<i>pas-manda</i> , leavings, what remains over	<i>pīl</i> , money
<i>pašχa</i> , fly	<i>pilang</i> , -ūñ, leopard
<i>pašimūñ</i> , v. <i>pèšivūñ</i>	<i>pilištuk</i> , swallow
<i>pašm</i> , wool	<i>pilita</i> , "match" of matchlock
<i>pāzan</i> , -ūñ, ibex	<i>pirnākī</i> , fledged, just able to fly ; cf. Kn.P. <i>parākī</i>
<i>pēi</i> , fat (n.)	<i>pistūñ</i> , teat
<i>pēpēhīn</i> , fat and juicy, chubby	<i>pistūñak</i> , nipple of a gun
<i>pērār</i> , the year before last	<i>piškil</i> , goat and camel droppings
<i>peri</i> , fairy.	<i>pīškinādan</i> : <i>pīškin-</i> , to sprinkle
<i>pēristan</i> : <i>pēr-</i> , to fly	<i>pō"dan</i> : <i>paz-</i> , to cook, impv. <i>bipas</i>
<i>perū</i> , scrap of cloth, rag	<i>pō"idan</i> , to watch
<i>perwerišt</i> , rearing, cherishing	<i>poi·iz</i> , autumn
<i>perzīn</i> thorn bushes	<i>po·iz</i> , v. <i>poi·iz</i>
<i>pēsa</i> , piebald, pied (v. <i>kulā</i>), do <i>kaluma šāh pēsa</i> , two words in black and white, i.e. a short writing, written paper	<i>pōen</i> , <i>pōden</i> , 3rd pl. pret. of <i>pō"dan</i>
<i>pēti</i> , <i>pati</i> , bare, plain ; <i>pā pēti</i> , barefoot ; <i>šūlā pēti buχurē</i> , that he should eat plain soup	<i>puf</i> , lungs
<i>pētīr</i> , <i>nūn a pētīr</i> , a kind of bread in thin sheets like paper	<i>puhl</i> , v. <i>pul</i> , bridge
<i>pēšivūñ</i> , <i>pašivūñ</i> , <i>pašimūñ</i> , repentant	<i>puχāri</i> , fireplace (in wall)
<i>pēšn-</i> , <i>pēžnīdan</i> , v. <i>pīčnīdan</i>	<i>pul</i> , <i>puhl</i> , bridge
<i>pī·ā</i> , -yèl, man, individual ; <i>pī·āhē</i> , a man ; <i>pī·āke</i> , the man	<i>pulād</i> , steel
<i>pīčnīdan</i> , <i>pēžnīdan</i> : <i>pēžn-</i> , <i>pēšn-</i> , to roll up (trs.)	<i>pūnzdāh</i> , fifteen
	<i>pur</i> , full
	<i>pūr</i> , kind of sandgrouse (?)
	<i>purs</i> , inquiry
	<i>pūspur</i> , muzzle-loading
	<i>pūst</i> , skin
	<i>pušχāv</i> , plate
	<i>pušt</i> , back
	<i>pušta</i> , a bundle (as of firewood) for carrying on the back
	<i>putul</i> , beetle

b

<i>bā</i> , <i>ba</i> , with	<i>barf, berf</i> , snow
<i>bā yek</i> , together	<i>barq</i> , lightning
<i>bača</i> , baby, child	<i>bastan</i> : <i>band-</i> , <i>bēnd-</i> , <i>wand-</i> ,
<i>bad</i> , bad, evil	to tie, fasten, close
<i>bād</i> , wind	<i>bāšīdan</i> , v. <i>baχšīdan</i>
<i>bādinjū</i> , egg-plant	<i>bat</i> , v. <i>bad</i>
<i>badšilk</i> , evil-looking, ill-favoured	<i>bāu</i> , pl. - <i>yēl</i> , <i>bāwā</i> , father
<i>bāftan</i> : <i>bāf-</i> , to weave	<i>bāv</i> , main tribe
<i>bayal</i> , under the arm, (at the) side (of)	<i>bāwā</i> , pl. of <i>bāu</i> , q.v., term of address to elders, sirs
<i>bāγam tāla</i> , wild almond	<i>bazg, baž</i> , unirrigated cultivated land
<i>bahār</i> , spring-time	<i>bāzē</i> , after (prep.)
<i>bahīg, bihīg, -yēl</i> , daughter-in-law, bride	<i>bāzī</i> , v. <i>bōyī</i> , upper arm
<i>bahr, bār, bar</i> , share	<i>bāzistan</i> : <i>bāz-</i> , to dance
<i>bāhum</i> , v. <i>boyam</i> , almond	<i>bāzū</i> , after that
<i>bahūñ</i> , black goat's hair tent	<i>baž</i> , v. <i>bazg</i>
<i>bainūm</i> , v. <i>bēnūm</i>	<i>bē</i> , without
<i>bāχājā</i> , grandfather	<i>bē, bī, bībī</i> , lady (title)
<i>baχd</i> , v. <i>baχt</i>	<i>bēār</i> , v. <i>bīār</i> ; also impv. of <i>avērdan</i> , q.v.
<i>baχšīdan</i> , to bestow	<i>bēau</i> , impv. <i>avēdan</i> , q.v.
<i>baχt</i> , fortune, luck	<i>bēd, bēδ</i> , willow
<i>bālā</i> , up, upwards	<i>bēd</i> (<i>bēðan</i> : <i>bēz-</i>), he sifted
<i>bālānda, bānda</i> , bird	<i>b'ēl</i> , impv. <i>āštan</i> , q.v.
<i>balg</i> , leaf (of tree)	<i>bēnūm, bainūm</i> , defamed, brought into disrepute
<i>balīt</i> , evergreen oak	<i>bēnumī</i> , ill-fame, disgrace
<i>bālišt</i> , pillow	<i>bēōr</i> , impv. <i>avērdan</i> , q.v.
<i>bāluq</i> , of age, adult	<i>berd, bard</i> , stone
<i>bānda</i> , v. <i>bālānda</i> , bird	<i>bēyaš</i> , impv. <i>āšnīdan</i> , q.v.
<i>bang</i> , hail, shout	<i>bī, v. bē</i>
<i>bar, bār</i> , v. <i>bahr</i>	<i>bīā̄, impv. avēdan, q.v.</i>
<i>bār</i> , load	<i>bīār, bēār, bīdār</i> , awake
<i>bāraqišt</i> , glittering (n.)	<i>bībī, v. bē</i>
(i) <i>barēzn-</i> , v. <i>birištan</i>	<i>bidal</i> , guide

bīdan, bīðan : *bū-*, to be
bīdār, v. *bī·ār*, awake
bīðī, 2nd sg. pres. subj. *dāðan*,
 thou mayest give
bīg, kid, young goat (male)
bīgyer, impv. *girēðan*
bīhūšī, unconsciousness, being
 insensible
bīlā, *bīlā k.*, lost, to lose
bīlāz, flaming
bīlīk bīlīk k., (of fire), to flicker,
 burn low
bīn, v. *bīðan*, they were
bīnaus̄, violet
bīngišt, sparrow
bīnyer, *bīnyērum*, etc., v.
niyaštān
bīrištān : *barēzn-*, to roast
bīsta, pp.c. of *wastan* (?), lying
 about
bīyer, impv. of *girēðan*
boyam, almond
bōyī, bāzī, upper arm
bōzī, game, play
brinj, rice
bū, smell
bugo, impv. of *gudan*
bugudert, impv. of *guzaštān*
buh(u)rīstan, to break, break
 up (intr.)
būñ, roof
burdan : *ber-*, *wer-*, to carry off
burg, eyebrow
burīðan : *bur-*, *wur-*, to cut off
būsīðan : *būs-*, to kiss
buttē, -yèl, maternal aunt

butulma, trunk of a tree, log
buz, female goat
buzyāla, kid
buzmuč, kind of lizard, "gcat-
 sucker"
f
fahl, with young; *māyūn ba*
fahl bīd, the mare was in
 foal
faxfūr, china-ware
fals, season
fāmīðan, fahmīðan, to under-
 stand
fāš; *rāz fāš k.*, to give away,
 divulge secret
ferārī, fugitive, outcast
fīcīstan, to fly out of, fall out of
fīxārī, puχārī, fireplace (in the
 wall)
fīrg, firk, thought, reflection
firišnāðan, v. *fišnāðan*
firk, v. *fīrg*
fīrr d., to fly off
fišang, cartridge
fišnāðan, firišnāðan : *fišn-*, to
 send
fīzūr, small boil
fūja k., to die a natural death
fūrō"ðan : *fūrūš-*, to sell
fūta, turban
w, v
wā, let it be; *muwārik wā*,
 may it be blest (to you),
 form of congratulation

<i>wā</i> , v. <i>wō·istī</i> , it is necessary to, must, should, ought to	<i>wilikī</i> , for no good reason, without cause
<i>wā</i> , <i>yā</i> , either, or	<i>wō</i> , v. <i>wā</i> , prep.
<i>wā</i> , <i>wā</i> , <i>wō</i> , with, along with	<i>wō-</i> , v. <i>wā-</i> , verbal prefix
<i>wā bā yek</i> , together	<i>woburīdan</i> : - <i>bur-</i> , to separate (combatants)
<i>wā-</i> , <i>wā-</i> , <i>wō-</i> , verbal prefix	<i>wō·istī</i> , <i>wāstī</i> , v. <i>wā</i> , it's necessary that, must
<i>wādē kē</i> , at the time when	<i>wō i bīdan</i> , <i>wā i bīdan</i> , <i>wā bīdan</i> : - <i>bū-</i> , to become
<i>wafā</i> , good faith, fidelity	<i>worīna</i> , contrary
<i>wāhū k.</i> , to establish oneself, acquire power	<i>wulāat</i> , <i>wulāt</i> , country
<i>vak</i> , time	<i>wur</i> , on, upon ; <i>wur'm</i> , on me ; <i>wur't</i> , on thee ; <i>wur's</i> , on him
<i>waxt</i> , time	<i>wur-</i> , verbal prefix
<i>wālā</i> , up, upwards	<i>wurāstan</i> , <i>wurahstan</i> : <i>wurāh-</i> , to fall down
<i>wālauhistan</i> : <i>wālauh-</i> , to become quiet (of a child)	<i>wurčardan</i> , to climb up
<i>wālaunīdan</i> , to quiet (a child)	<i>wurēs</i> , goat's hair webbing (for tying up donkey-loads, etc.)
<i>wāloi·ī</i> , above	<i>wuristādan</i> : <i>wurist-</i> , to stand up, rise up ; <i>wurē</i> , 2nd sg. impv., get up !
<i>wāloyi</i> , v. <i>wāloi·ī</i>	<i>wuryandan</i> : <i>wuryan-</i> , to fling down (same as <i>wuryāndan</i> ?)
<i>walsahat</i> , connection, uniting with (by marriage)	<i>wuryāndan</i> : <i>wuryān</i> , to snatch away
- <i>wand</i> , ending of some tribal names	<i>vurzā</i> , ox.
<i>vandan</i> , <i>wandan</i> : <i>van-</i> , <i>vēn-</i> , to throw, hurl	S
<i>vangmurda</i> , dead of starvation	<i>sa</i> , <i>sag</i> , dog, acc. <i>saina</i> ; pl. <i>sayēl</i> , <i>saiyēl</i>
<i>wānum k.</i> , to give instructions to some one ; tell some one how to proceed	<i>sā</i> , clear (of sky, weather, etc.)
<i>war</i> , breadth	<i>sa·āv</i> , v. <i>sā·iv</i>
<i>wārgāh</i> , camping-ground	<i>sad</i> , hundred
<i>wāstādan</i> : <i>wāst-</i> , to stand, halt	<i>isād</i> , 3rd sg. impf. <i>sāχtan</i> , q.v.
<i>wastan</i> , <i>vastan</i> : <i>iyūst-</i> , to fall	
<i>wāsti</i> , v. <i>wō·istī</i>	
<i>wāz</i> , open	
<i>wil</i> , loose, at liberty, released ; <i>wil k.</i> , to let go	

<i>saf</i> , line, row	<i>sigū</i> , puppy
<i>sāftau</i> , shade from the sun	<i>sīlā</i> , hole
<i>sag</i> , v. <i>sa</i> , dog	<i>sind</i> , age
<i>sahāv</i> , v. <i>sā·iv</i>	<i>sinjid</i> , kind of jujube (?) tree and fruit
<i>sā·iv</i> , <i>sā'a</i> v, <i>sāv</i> , <i>sa·āv</i> , <i>suhāv</i> ,	
<i>sahāv</i> , master, owner	<i>sivak</i> , v. <i>savik</i>
<i>sako</i> , now	<i>sīzan</i> , needle
<i>saxt</i> , hard, severe	<i>sō"dan</i> : <i>sūs-</i> , to burn (intrs.)
<i>sāxtan</i> , to make, construct	<i>sohvat</i> , conversation
<i>saxv</i> , roof, ceiling	<i>soya</i> , shade
<i>sål</i> , year	<i>soyīdan</i> : <i>sī-</i> , <i>soiy-</i> , to rub down
<i>sålēl</i> , clear sky, (clear night ?); <i>šau</i> <i>sålēl</i> <i>kerd</i> , it cleared up at night	<i>sudā</i> , noise
<i>salumat</i> , safety	<i>suhāv</i> , v. <i>sā·iv</i>
<i>sanger</i> , "sanger," stone breast- work	<i>sulo</i> , counsel
<i>sangīn</i> , heavy	<i>sum</i> , hoof
<i>sar</i> , head	- <i>sūñ</i> , their, them
<i>Sardau</i> , P.N. "Cold Water"	<i>sūpal</i> , cuckold (?)
<i>saur</i> , sneeze	<i>sur</i> , v. <i>su^{hr}</i>
<i>sauz</i> , green	<i>sūr</i> , saline, brackish
<i>sā'a</i> v, <i>sāv</i> , v. <i>sā·iv</i>	<i>su^{hr}</i> , <i>su^{ur}</i> , <i>sur</i> , red
<i>savēl</i> , moustache	<i>surāγ</i> , <i>surāχ</i> , clue .
<i>savik</i> , light	<i>surfa</i> , cloth on which flour is put when going to be mixed with yeast to make bread
<i>se</i> , <i>sè</i> , three	
<i>sè</i> , v. <i>se</i>	<i>surma</i> , antimony
<i>sēristan</i> : <i>sēr-</i> , to creep	<i>sūst i jau</i> , barley chaff, bran (?)
<i>serwāz</i> , soldier	<i>sutul</i> , donkey droppings
<i>sēista</i> (<i>n</i>), kind of fruit, the size and colour of apricot but with four stones	<i>suv</i> , morning
<i>sī</i> , for, for the sake of; <i>sī</i> <i>čē</i> , why ?	<i>suwā</i> , to-morrow morning
<i>sī·ār</i> , v. <i>suwār</i>	<i>suwār</i> , mounted, a mounted man
<i>sift</i> , stiff, firm	? : <i>sūcan-</i> , to burn (trs.), de- stroy by fire

S

- šāh, black
 šāhīn, hawk
 šak, splinter; do šaka *k.*, to split in two
 šaχs, šasχ, person, individual
 šasχ, v. šaχs
 šat, lake
 šau, night
 šauχī, night attack
 šaulār, trousers
 šauwī, pertaining to the night
 šeraverē, bad talk, evil counsel (opposite of *naṣīhat*)
 šermūnda, abashed, put to shame
 šī *k.*, to marry (a husband)
 šikāl, shikar, hunting, game, quarry
 šilk, appearance
 šīr, milk
 šīr, lion
 šīrbō(h)ī, šīrbā(h)ā, price paid in kind to a girl's parents by her fiancé as the equivalent of the milk given her when a baby by her mother
 šiš, -ūñ, louse
 šīšak, 2-year's lamb
 šīwand, šīvan, mourning, lamentation
 šōm, šu^hm *k.*, to plough
 šōña, comb
 šuyl, šuly, business, work
 šuly, v. šuyl

- šūlwā, šūlā, form of cooked food, kind of soup (?)
 šūm, evening meal
 šu^hm, v. šōm
 šūn, shepherd
 šūn, shoulder
 šūndan : šū-w-; wāyakšundan bē's, they attacked him in a body; dast bayal šundan, to swim
 šuštan : šūr-, to wash

Z

- zā, born of . . . , sprung from . . .
 zaf, zaft *k.*, to appropriate, take
 (i)zāha, 3rd sg. pres. zō·īdan
 zāhīda, pp.c. of zō·īdan
 zahla, bile (?)
 zahm, zāhm, wound
 zahmdār, wounded
 zaidan, v. zeidān
 zaxās, seeking of a woman in marriage; zan zaxās *k.*, to seek etc.
 zāl, lamenting
 zāmand, tired
 zamēndī, tiredness, fatigue
 zangāl, leather leggings
 zangehistan : zangeh-, to glitter
 zangēl, v. zēna
 zaur, rough, coarse
 zē, zi, ze, from, (out) of
 zēidān : zan-, to strike

<i>zēna</i> , pl. <i>zangēl</i> , wife, (married) woman	<i>lämerdūñ</i> , men's quarter's, public part of a house, opposed to <i>duryūn</i>
<i>zēra bi zēra</i> , little by little	<i>lās</i> ; <i>sag i lās</i> , bitch
<i>zērau</i> , treachery, malice	<i>lāš</i> , <i>lāš</i> , dead body
<i>zerda</i> , cliff	<i>lat</i> , tent-cloth
<i>zering</i> , tinkling	<i>lau</i> , lip
<i>zi</i> , v. <i>zè</i>	<i>laudaga</i> , shivering
<i>zī</i> , quickly	<i>lēlaq</i> , stork
<i>zin</i> , saddle	<i>lēva</i> , mad
<i>zinda</i> , living	<i>lifau</i> , flood, torrent, sudden spate
<i>zindē·i</i> , life(-time)	<i>lik</i> , (1) old cloth, rag; (2) ear of corn
<i>zingī</i> , "Dīv i Siyāh," a black demon	<i>lil</i> , barrel of gun, etc.
<i>zinjīr</i> , chain	<i>lila</i> , fine, delicate
<i>zīter</i> , more quickly, sooner	<i>lilūri k.</i> , to bind a baby up in swaddling clothes
<i>zīwāla</i> , across to this side	<i>linda</i> , a full <i>hambūn</i>
<i>zoi·id</i> , <i>zō·id</i> , v. <i>zō·idan</i>	<i>linga</i> , leg; one of a pair; half of a mule-load, etc.
<i>zō·idan</i> : <i>zāh-</i> , to give birth to, bear	<i>list</i> ; <i>list wur't nahåd</i> ? are you feeling less pain?
<i>zoñ</i> , <i>zō"ñ</i> , tongue	<i>listan</i> : <i>lēs-</i> , to lick
<i>zūmīñ</i> , ground	<i>līš</i> , bad, evil
<i>zūñwi</i> , <i>zūñi</i> , knee	<i>lis̄k</i> , bough, branch
<i>zūwāla</i> , across to that side	<i>livīna</i> , miller
1	<i>lō"δ</i> , stripped, naked
<i>lačak</i> , woman's cap	<i>lumbar</i> , buttocks
<i>lačar</i> , stingy	<i>lūn</i> ; <i>sag ba lūn ē</i> , the bitch is on heat
<i>laya</i> , kick	
<i>layam</i> , bridle	
<i>lāyir</i> , thin, in poor condition	
<i>lahāv</i> , quilt	
<i>lai</i> , "gilim," woven rug	
<i>laj</i> , jealousy, malice	m
<i>lål</i> , dumb, smooth (of cliff)	<i>mā</i> , female
(<i>lam</i>), <i>wo lam</i> , down, downwards	<i>mā(h)</i> , month
	<i>mādūn</i> , v. <i>māyūñ</i> , mare

<i>mâča</i> , female ; <i>qâtir i mâča</i> ,	<i>maur</i> , meadow
female mule	
<i>mâh</i> , moon	<i>mayas</i> , v. <i>mai-as</i>
<i>mâhi</i> , <i>môhi</i> , - <i>yèl</i> , fish	<i>mâyûn</i> , <i>moiyûn</i> , <i>mâdûn</i> , mare
<i>mai-as</i> , <i>mayas</i> , bee	<i>mâza</i> , level ground among hills
<i>mail</i> , liking, desire	<i>mazâqa k.</i> , to grudge, stint
<i>mailis</i> , assembly, meeting	<i>mazg</i> , brain, brains
<i>mainâ</i> , cloth worn by women over the head	<i>mē(h)</i> , - <i>hâ</i> , peg
<i>maiyyâr</i> , neg. impv. <i>avêrdan</i>	<i>mêmînûn</i> , pl. guests
<i>maiyyau</i> , neg. impv. <i>avêdan</i>	<i>mê(h)mûnî</i> , entertaining guests
<i>makinidân</i> , to bleat	<i>mer</i> , perhaps, one would sup- pose that . . .
<i>makinist</i> , bleating	
<i>mâl</i> , property, camp	<i>méra</i> , <i>mîra</i> , pl. <i>mêrgyèl</i> ,
<i>mallah k.</i> , to swim, bathe	<i>mîrgyèl</i> , husband ; married men, men
<i>malåka</i> , angel, heavenly being	<i>mèrabûnî</i> , kindness
<i>mallâk</i> , ladle	<i>merg</i> , death
<i>mallâr</i> , tripod of sticks	<i>mêrgyî·â</i> , drug given to un- loving husband to make him go mad
<i>malk i mît</i> , the Angel of Death	
<i>mâmâča</i> , midwife	<i>mêš</i> , ewe
<i>mânânan</i> , <i>mânind</i> , like, re- sembling	<i>mî</i> , pl. <i>mîyâ</i> , hair
<i>mândân</i> , <i>mandan</i> , <i>mândan</i> , to remain	<i>milišt</i> , appearance; <i>bad milišt</i> , of evil appearance
<i>mânind</i> , v. <i>mânânan</i>	<i>mils</i> , like, resembling ; <i>mils</i>
<i>mâsil</i> , a commissioner or delegate of the Khans (= Mn.P. <i>mâmûr</i>)	<i>na dârê</i> , she has no peer
<i>mašhûr</i> , <i>mâšhûr</i> , well-known, generally known	<i>min</i> , in the midst of, among
<i>mâstan</i> : <i>mâl-</i> , to rub	<i>mingû</i> , (said of) one who talks through his nose
<i>matal</i> , story, parable	<i>minjâ</i> , between
<i>matlav</i> , desire, matter	<i>mîra</i> , v. <i>méra</i>
<i>matrâχ</i> , club	<i>mirk</i> , elbow
<i>mauhûr</i> , broken undulating ground	<i>mirs</i> , copper
	<i>mirzang</i> , eyelash
	<i>mirzi</i> , kind of nuxud, pea
	<i>mistan</i> : <i>mêz-</i> , <i>mîz-</i> , to urinate

<i>mīsum</i> , season	<i>nahang</i> , near
<i>miz, mizd</i> , wages	<i>nai</i> , reed
<i>mō</i> , v. <i>mū</i>	<i>naijīra</i> , reed brake
<i>mohr, mōr</i> , seal	<i>naisīt</i> , reed "penny-whistle"
<i>moiyūn</i> , v. <i>māyūn</i>	<i>nālāj</i> , without remedy
<i>mū, mō</i> , I; acc. <i>muna, mune</i> , me	<i>naly(i)</i> , (a) story
<i>muč i pā</i> , ankle	<i>nālmakī</i> , saucer
<i>mudā·i</i> , v. <i>mudē·i</i>	<i>nar</i> , male
<i>mudē·i</i> , adversary, opponent, complainant	<i>nāranj</i> , bitter orange
<i>muſt, muf</i> , gratis	<i>nāringī</i> , "tangerine" orange
<i>mūl</i> , "ami," paramour	<i>nasx(ē)</i> , (a) defect, blemish
<i>mūlāstan, imūlā</i> , to wither, it withers	<i>naud i xurma</i> , matting bundle of dates
<i>murdāl</i> , carrion	<i>navidum = na bīdum</i>
<i>mury</i> , bird, fowl	<i>navīt = na bīd</i>
<i>murxas</i> , permitted, dismissed, allowed to go away	<i>nawa</i> , (grandson), descendants, offspring
<i>mūrišt</i> , shivering and shaking	<i>nawad</i> , ninety
<i>mūrīz</i> , small ant	<i>nazdīkī</i> , neighbourhood, vicinity
<i>muruwat</i> , generosity	<i>nē</i> , neg. particle v. <i>na</i>
<i>must</i> , fist	<i>nēiδ</i> (<i>hēdan</i> , to be), there is not
<i>musta</i> , grip, handle of knife	<i>nēhr, nēi'r</i> , semblance; <i>ba nēhr i</i> , in the likeness of, resembling
<i>mūšk</i> , mouse	<i>nēridum = na dīdum</i>
<i>muwārik</i> , blest	<i>nei'r</i> , v. <i>nēhr</i>
n	
<i>na, nē</i> , neg. part. not	<i>nerix</i> , market rate
<i>nā</i> , neck	<i>nihādan</i> , v. <i>nahādan</i>
<i>nā-</i> , neg. prefix	<i>nihāyat</i> , limit, extremity
<i>nāf</i> , navel	<i>nihēv</i> , shout, hail
<i>nafer</i> , person, individual	<i>nihoiyat</i> , v. <i>nihāyat</i>
<i>nāyulā</i> , evil, unruly, difficult	<i>nīla</i> , grey (of horse)
<i>nahādan, nihādan</i> : <i>n-</i> , to set, place	<i>nīmbūl</i> , lime (fruit)
	" <i>nīm-iškau</i> ," v. <i>iškau</i>

<i>niqba</i> , (?), <i>niqba ba xus dād</i> , he gained control over himself	<i>raxt</i> , -ā, clothing; <i>raxtā i xum</i> , my clothes
<i>nisp</i> , <i>nisb</i> , <i>nisf</i> , half	<i>rama</i> , herd of horses
<i>nišāndan</i> , to seat, plant; 1st sg. pres. <i>inišowum</i> .	<i>rang</i> , colour
<i>nišastan</i> : <i>nišin-</i> , to sit down	<i>rasīdan</i> : <i>ras-</i> , to arrive, reach
<i>nišxār</i> , coarse food left over by a horse	<i>rāst</i> , <i>rāst</i> , straight, true
<i>nišōn d.</i> , to point out, show	<i>rāst k.</i> , to construct, make
<i>niwak</i> , salt	<i>rauūna</i> , <i>rawūna</i> , starting off
<i>niyā</i> , in front, ahead	<i>rawā k.</i> , to bring to pass
<i>niyāštan</i> : <i>niyer-</i> , look, look at	<i>rawūna</i> , v. <i>rauūna</i>
<i>nōly</i> , <i>nuly</i> , sweetmeats	<i>rayēti</i> , acting as a cultivator
<i>nū</i> , new, fresh	<i>rēiδan</i> : <i>rēz-</i> , to pour, spill, pour down on (trs. and intrs.)
<i>nūč</i> , v. <i>nuk</i> , point	<i>rēg</i> , sand
<i>nuft</i> , nose	<i>rērēhīn</i> , all covered with dung
<i>nuk</i> , <i>nuk</i> , <i>nūč</i> , point (of a thing), beak	<i>rēsistan</i> : <i>rēs-</i> , cf. <i>rēiδan</i> , to pour down on, attack
<i>nuxud</i> , small kind of pea	<i>rī</i> , face, surface, top (of)
<i>nuxūn</i> , nail (of finger, etc.)	<i>rikāv</i> , stirrup
<i>nūñ</i> , bread	<i>rinde merd</i> , 'cute, unscrupulous man
<i>nūñzdāh</i> , nineteen	<i>rīš</i> , beard
<i>nurya</i> , silver	<i>rīša</i> , root
<i>nūzdīn</i> , colt of $2\frac{1}{2}$ years	<i>rīt</i> , moulted
r	
<i>rad w.b.</i> , <i>k.</i> , pass on, clear out (intrs. and trs.)	<i>rōyan</i> , clarified butter, ghee
<i>rādan</i> , <i>rahdan</i> , <i>rāδan</i> : <i>rūv-</i> , <i>riv-</i> , <i>rav-</i> , <i>r-</i> , to go	<i>rōh</i> , ridge of a hill; <i>wā rōh</i> , up above
<i>rafēq</i> , friend, companion	<i>rū</i> , tin
<i>rag</i> , vein	<i>rūd</i> , child; <i>rūdum</i> , oh, my child!
<i>rāh</i> , <i>rāh</i> , road	<i>rūftan</i> ; <i>mašk e rūft</i> , she filled the water-skin (with water)
<i>rāh</i> , v. <i>rāh</i>	<i>rūīn</i> , entrails
<i>rahdan</i> , v. <i>rāδan</i>	<i>rūñ</i> , thigh
	<i>rūndan</i> , <i>rōndan</i> : <i>rōn-</i> , to drive

rūnīkī, crupper band

rūwā, fox

rūz, day

h

hāčuq, in love, enamoured ;
hāčuq i f.k. wō i bīd; he (she)
 fell in love with so and so

haf, haft, seven

haftād, seventy

hāga, hoyā, egg

hai, continually (gives sense of
 going on repeatedly doing
 something)

Haivullāh, P.N. *Habīb Ullāh*

hajdah, eighteen

hāik, earth; *hāikas kerdan*, they
 buried him

hākistūñ, burying-ground

hākum, Governor, ruler

hāl || xāl kandan, to tattoo

hallāj, cure, remedy

hālū, maternal uncle; also a
 form of familiar address

halum, "arzan," millet

hama, all

hambū, goatskin bag for flour,
 etc.

hamī jūr hunē, (it) is just like
 this, just thus

hamīyo, hamyo, this very, this
 same one

hamiyūnē, (it) is just this

hamuhō, hamuhū, that par-
 ticular one

hanas, panting

handistan, to laugh

hanī, yet

hanjila, nuptial chamber

hār, mad

hār, thorn(s)

hara, mud

harika, forked log used for
 anchoring tent rope; heavy
 stones are placed on it

hars, tears

hašt, eight

haul, outcry, row

haulā, sweetmeats

havdāh, seventeen

havīr, yeast, dough

hawāl, circumstances, state of
 affairs

hawer, information, news

hēčī, hīčī (. . . na-), nothing

hēdan, hèdan, to be, exist (only
 in pres. tense *hèd*, is, etc.)

her, every

her, donkey

her dōñ, both

hērmū, pear

hēš, plough

hēš, kēš, v. *qum*

hēškes, hīškes, no one

hīčkum (sūñ) + na, no one (of
 them)

hī(j)jā, no where

hīn, blood

hīrd, small, fine (of powders,
 etc.)

hīškes, v. *hēškes*

hištan, v. *àštan*

<i>hīva</i> , firewood	<i>huim</i> , <i>hukm</i> , order, command
<i>ho kè</i> , <i>hu kè</i> , he who	<i>humsā</i> , neighbour
<i>hōñā</i> , <i>hōwa</i> , house	<i>huner</i> , skill, cleverness
<i>hōwa</i> , v. <i>hōñā</i> , house	<i>hunūñ</i> = <i>ūnūñ</i>
<i>hoya</i> , v. <i>hāgā</i>	<i>huq z.</i> , to vomit
<i>hoyīna</i> , cooked eggs (fried on both sides ?)	<i>hūr</i> , large saddle-bag, paniers
<i>hul</i> , ashes	<i>hūš</i> , intelligence
<i>hum</i> , also	<i>hušk</i> , dry
	<i>huwār</i> , <i>hawār</i> , level, quietly

II. THE BADAHKSHANI AND MADAGLASHTI DIALECTS

INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zībak in Badakhshān. They found employment with the Mīr i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiatan on the Malakand-Chitrāl road in Dīr territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows :—

Asākāluk
Ustā Qurbān
Shakar
Ustād Murād
Shīr Muhammad

The last-named, Shīr Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasīm, son of Latif, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtis are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamir region.

It is probable that they are very similar to "Kābuli Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as :

M.	<i>alaxšā</i>	jaw
B.M.	<i>lakīk</i>	finger
B.M.	<i>fāriḍan</i>	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

CONTRACTIONS

The following contractions and abbreviations have been employed :—

- a. adjective.
- adv. adverb.
- Afγ. Pashtū, the Afghān language.
- B. Badakhshānī.

Bχ.	dialect of Modern Persian spoken by the Bakhtiārī tribes of S.W. Persia.
Gabrī	Modern Persian dialect, spoken by the Zoroastrian (Zardushtī, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrālī language.
M.	Madaglashtī.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
š.	śudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalūḍā*.

ñ denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

|| between two forms denotes that they are recorded variants of the same word.

* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

PHONOLOGY

1. The ordinary vowel sounds in Badakhshāni and Madaglashtī are :—

<i>â</i>	as in law	I.P.A. symbol	ø̄ ø̄
<i>ā</i>	„ far	„ „	a a:
<i>à</i>	„ cat	„ „	æ
<i>ə</i>	„ but	„ „	ʌ
<i>-a</i>	} the same as <i>ā</i> but shorter		
<i>-ah</i>			
<i>e</i>	as in her	„ „	ə
<i>ē</i>	„ date (Scots)	„ „	e (Scots)
<i>è</i>	„ death	„ „	ɛ
<i>i</i>	„ machine	„ „	i:
<i>i</i>	„ pin	„ „	ɪ
<i>ü</i>	varying between French ému and peur	„ „	y to œ
<i>ū</i>	as in loop	„ „	u:
<i>u</i>	„ put	„ „	u
<i>ō</i>	„ mote (Scots)	„ „	o (Scots)
<i>ɔ</i>	„ not	„ „	ɔ
<i>ai</i>	„ die	„ „	ai
<i>au</i>	„ howl	„ „	av
<i>oi</i>	„ boil	„ „	ɔɪ

~ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of è and ü, which are not found in Standard Persian, and of é and ô, which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e. é.i and ô.u; as in *dé.it* (date), *mô.ut* (mote).

2. *â*, *ā*.

â is in both dialects the commonest pronunciation of etymological ā, but ā, o, and ô are also heard,

ā principally in M. *o* might frequently be more correctly represented by *å*, the short of *ä*, the actual sound lying between *å* and *o*.

n and *m* do not exert as strong an influence on *a* preceding *ā* as they do in many dialects of Mn.P. and even in O.C.P.

ā + n is usually pronounced *ān*, sometimes *ān* and *ōn* or *on*, but seldom *ūn* as in vulgar O.C.P.

We have, however, M. *nūn* against B. *nān*, *nā*.

In general the tendency for *ā* to become *ō* appears to be stronger in M.; cf.:

M.	<i>rōn</i>	B.	<i>rān</i>
M.	<i>bōm</i>	B.	<i>bām</i> , <i>bāng</i>
M.	<i>jüryōt</i>	B.	<i>juryāt</i>

3. a, e.

(a) *a* and *e* are fairly constant, though occasionally influenced by a neighbouring palatal or *n*:

B.	<i>čimča</i>	M.	<i>čamča</i>
B.	<i>pānj</i>	M.	<i>pānj</i>

-*a* + *m* is usually -*am*, but sometimes -*um* as in the ordinals:

B.M. *čārum* fourth

Before *r* the sound is usually *e*.

(b) *a* is sometimes replaced by *ā* in B., e.g. : *āsp* || *asp*; *langārī* || M. *langarī*; B.M. *guzāram* for Mn.P. *guzaram*, I pass by; on the other hand, B.M. *guzaštan* for Mn.P. *guzāštan*, to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(c) *e* = Mn.P. *ū*.

B.	<i>kerta</i>	shirt	Mn.P.	<i>kurta</i>
B.	<i>mēxeran</i>	they eat	„	<i>mīxvurand</i>
B.	<i>mery</i>	fowl	„	<i>mury</i>
M.	<i>müry</i>			

B.	<i>siperz</i>	spleen	Mn.P.	<i>sipurz</i>
M.	<i>xerd, xertik</i>		"	<i>xurd</i>
M.	<i>de</i>	two	"	<i>dū</i>
B.	<i>du, do</i>			
M.	<i>ne</i>	nine	"	<i>nuh</i>
B.	<i>nū^h</i>			

Compare B.M. *murd*; B. *mēmbera, M. *mīmerad* with Mn.P. *murd*; *mīmīrad*, where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imērit*, which similarly fails to correspond to the Mn.P. *mīmīrad*.*

4. ē.

(a) ē = Mn.P. ē (O.C.P. ī), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the ē sound is generally preserved, while in M. it is usually changed into ī as in the present-day speech of Persia:

B.	<i>bēd</i>	M.	<i>bīd</i>	willow
	<i>bēl</i>		<i>bīl</i>	spade
	<i>bēmār</i>		<i>bī^hmār</i>	ill
	<i>dēg</i>		<i>dīg</i>	pot
	<i>mē-</i>		<i>mī-</i>	verbal prefix pres. and imperfect tenses
	<i>safēd</i>		<i>safīd</i>	white
	<i>sē.ū</i>		<i>sī.ū</i>	apple
but B. and M.	<i>gurēxt-</i>	: <i>gurēz-</i>		to run away

(b) M. ē.i = { -ā + i
 -ah + i

<i>bē.i</i> = <i>bah</i> + i	to
<i>deri.ē i kalān</i>	a big sea
<i>xānē i xiduš</i>	his own house

(c) ē replaces ā in :

B. *χēstam* Mn.P. *(ber)χvāstam* I rose up

probably, however, owing to the analogy of the present base $\chi\bar{e}z-$, Mn.P. (*ber*) $\chi\bar{e}z-$.

The M. is *werχistam* : *werχiz-*.

(d) B. \bar{e} = M. *ya-* in B. *ēla*, M. *yala*, open.

(e) \bar{e} alternates occasionally with *ai*:

B.M.	<i>baital</i>	horse, mare
M.	<i>bētalča</i>	filly (?)
M.	<i>bē.i, bai.i</i>	Mn.P. <i>ba, bi</i> , to

5. è.

This sound occurs occasionally in place of *a, e; ē; u* and *i(h)*:

B.	<i>mēbēzam</i>	I sift	<i>bibēzīn!</i>	sift!
B.	<i>čē, čē?</i>	what?	Mn.P. <i>čih?</i>	O.C.P. <i>či, čē?</i>
B.	<i>dēk, dēg</i>	pot	Mn.P. <i>dēg</i>	O.C.P. <i>dīg</i>
M.	<i>dīk, dīg</i>			
B.M.	<i>kērra i</i> asp	foal		cf. O.C.P. <i>kurra</i>
				<i>i</i> asp
B.	<i>χērdīm</i>	we ate		Mn.P.
	<i>χürdīm</i>			<i>χvurdīm</i>
M.	<i>χürdīm</i>			
B.	<i>mēz</i>	table	Mn.P. <i>mēz</i>	O.C.P. <i>mīz</i>
B.	<i>tēz</i>	quick		O.C.P. <i>tīz</i>
M.	<i>tēz, tīz</i>			
B.	<i>mētēm</i>	I give	Mn.P. <i>mīdīham</i>	
B.	<i>kūn-, kin-, kēn-</i> , pres. base of vb. to do, Mn.P.			
	<i>kun-</i>			

6. ī.

(a) ī corresponds to Mn.P. *i*, O.P. Av. *i*.

B.M. *śīr* milk Mn.P. *śīr*

(b) ī occurs sometimes in place of, or alternating with, *i*:

B. *īmrūz* *bīrāder* *χatārīk* *na tonīstum*

berīnj *jīger* *mīs*

M. *bīsi.ār* *dīl*

(c) \bar{i} = Mn.P. \bar{e} , O.C.P. \bar{i} .

This equation is chiefly found in M.

B.	<i>bēl</i>	M.	<i>bīl</i>
	<i>dēwāl</i>		<i>dīwāl</i>
	but <i>hīzum</i>		<i>ēzum</i>

(d) \bar{i} = Mn.P. $-ih$, O.C.P. $-ih-$, $-\bar{e}$.

B.	<i>mētī.a</i>	M.	<i>mīdi^had</i>	Mn.P.	<i>mīdihad</i>
	<i>sē, sē</i>		<i>sī</i>		<i>sīh</i>

(e) \bar{i} = Mn.P. u .

B.M.	<i>dīnyā</i>	Mn.P.	<i>dunyā</i>	
B.M.	<i>jīl</i>		<i>jul</i>	Hindu-
B.	<i>jūl</i>			stānī <i>jhūl</i>
M.	<i>śīt, śīd</i>		<i>śūd</i>	
(B.)	<i>-u-, -ü-, -i-</i>			
B.M.	<i>śīś</i>		<i>śuś</i>	

(f) B. *čādīr, čādēr* may be compared with Gabri *čuwēr*.

The O.C.P. is *čāder, čādur*.

M. *tsāder* may be compared with Afy. *tsādar* ; and M. *tsader* (if the form is correct) with Hindu-stānī *čaddar*.

(g) The change $\bar{u} \rightarrow \bar{i}$ common in many dialects of modern Persian (e.g. B. χ . *dīr* = *dūr*, far) has not been noted either in B. or M.

7. i.

(a) i = Mn.P. i , O.C.P. i .

B.M.	<i>pider</i>	Mn.P.	<i>pidar</i>
------	--------------	-------	--------------

(b) i , as an alternative with \ddot{u} , = Mn.P. u .

B.	<i>mēkinem, mekünem</i>	Mn.P.	<i>mīkunam</i>
M.	<i>mīkinam, mīkünam</i>		
B.M.	<i>sirχ</i>	M.	<i>sürχ</i>
B.	<i>tiχm, tuχm</i>		<i>surχ</i>
M.	<i>tuχ^em</i>		<i>tuχm</i>
B.	<i>kišā</i>	M.	<i>kūšā</i>
			<i>kūjā</i>

8. \bar{u} .(a) \bar{u} = Mn.P. \bar{u} , O.C.P. \bar{u} .

B.M.	$d\bar{u}r$	$\chi\bar{u}n$
	$\chi\bar{u}b$	$b\bar{u}d$

(b) \bar{u} = Mn.P. \bar{a} , O.C.P. \mathring{a} , \bar{u} before m and n .

B.	$d\bar{u}m\mathring{a}d$	M. $d\bar{a}m\bar{a}d$	Mn.P. $d\bar{a}m\bar{a}d$
B.M.	$-\bar{s}\bar{u}n$	them, their	$-\bar{s}\bar{a}n$
M.	$n\bar{u}n$	B. $n\mathring{a}n$	$n\bar{a}n$ O.C.P. $n\mathring{a}n$, $n\bar{u}n$

(c) \bar{u} = Mn.P. \bar{o} , O.C.P. \bar{u} .

B.M.	$d\bar{u}\chi t-$: $d\bar{u}z-$	to sew
M.	$d\bar{u}\chi t-$: $d\bar{u}\check{s}-$	to milk
B.M.	$g\bar{u}\check{s}$	ear
B.M.	$g\bar{u}\check{s}t$	flesh
B.M.	$r\bar{u}z$	day
B.	$s\bar{o}\chi t-$: $s\bar{u}z-$	to burn (v. i)
M.	$s\bar{u}\chi t-$: $s\bar{u}z-$	

(d) \bar{u} = Mn.P. au , O.C.P. \bar{o}^u , au .

B.	$n\bar{u}$ recent	Mn.P. nau , O.C.P. nau , $n\bar{o}^u$, B χ . $n\bar{u}$.
M.	$t\bar{u}r$ fashion, manner	P.Ar. \mathfrak{taur}
(B. $t\mathring{a}r$)		

9. u .(a) u = Mn.P., O.C.P. u .B.M. $\check{s}um\mathring{a}$, $guftan$.(b) Mn.P. u is, however, frequently represented by \ddot{u} and i .

B.M.	$g\ddot{u}l$	flower	Mn.P. gul
B.M.	$k\ddot{u}n-$, $kin-$		$kun-$ pres. base of
(B. also $k\dot{e}n-$, $ken-$)			$kerdan$, to do
B.	$ki\check{s}\mathring{a}$	where	$kuj\bar{a}$
B.M.	$p\ddot{u}r$	full	pur

Note, however,

B.	$paxtam$	I cooked	$puxtam$
	$de\chi ter$	daughter	$du\chi tar$
	$mez(d)$	wages	$muzd$

See also § 3 c.

(c) *u* = Mn.P. *a* before *m*.

B.	<i>-um</i>	termination of ordinals	Mn.P. <i>-am</i>
M.	<i>mīdum</i>	I give	<i>mīdīham</i>
B.	<i>mētēm</i>		
B.	<i>mēgum</i>	I say	<i>mīgōyam</i>
M.	<i>mīgum, mīgō.am</i>		

Note also

M.	<i>dust</i>	hand, arm	<i>dust</i>
B.	<i>dast</i>		

10. ū and o.

(a) ū = Mn.P. ū, O.C.P. ū.

B.M.	<i>ōra</i>	him, etc.	O.C.P. <i>ūrā</i>
B.M.	<i>furōχt- : furōš-</i>	to sell	
		also <i>furuš-</i>	
M.	<i>bigō!</i>	say !	
(B.	<i>bugū !)</i>		
B.	<i>mēgō.a</i>	he says	
M.	<i>mīgō.ad</i>		
B.M.	<i>pōst</i>	skin	
B.M.	<i>rōda</i>	entrails	
B.	<i>sōχt</i>	it burned	

all with ū in Mn.P. and ū in O.C.P.

(b) ū and o, alternating with ā, ā = Mn.P. ā, O.C.P. ā, ū, especially in M.

B.	<i>bām</i>	M. <i>bōm</i>	roof	Mn.P. <i>bām</i>	O.C.P. <i>būm</i>
	<i>χō.er</i>	<i>χōhar</i>	sister	<i>χvāhar</i>	
	<i>rān</i>	<i>rōn</i>	thigh	<i>rān</i>	
	<i>śāχ</i>	<i>śoχ</i>	branch	<i>śāχ</i>	
	<i>śōna</i>	<i>śānu</i>	shoulder	<i>śāna</i>	
		<i>zōnū</i>	knee	<i>zānū</i>	

(c) ū = O.C.P. *au*, ū, Av. *ao*.

B.	<i>gōsāla</i>	M. <i>gōsāla</i>	calf	Mn.P. <i>gōsāla</i>
B.M.	<i>rōyan</i>		ghee	O.C.P. <i>rauyan, rōuyan</i>

(d) o = Mn.P. a.

B.M.	<i>soχt- : sanj-</i>	to weigh	Mn.P. <i>saχt- : sanj-</i>
------	----------------------	----------	----------------------------

11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted :—

B.M.	<i>ai</i>	from	Mn.P.	<i>az</i>
B.	<i>baitàl</i>	mare		
M.	<i>buital</i>	horse		
M.	<i>pai</i>	tendon		
B.M.	<i>paitauwa</i>	putties		
B.	<i>tai i</i>	in		
	<i>tai i</i>	beneath		

In M. the preposition *ba* before a pronoun becomes *bai.i*, *bē.i*.

bē i man to me *bai i šumā* to you

12. au.

(a) *au* = Mn.P. *au*, *āv*, O.C.P. *ō^u*, *au*, *āv*.

B.M.	<i>aurat</i>	woman	(Arabic 'aurat)
	<i>gau</i>	cow	Mn.P. <i>gāv</i> O.C.P. <i>gāv</i>
	<i>jau</i>	barley	<i>jau</i> <i>jō^u</i>
	<i>šauhar</i>	husband	- <i>au-</i> - <i>ō^u</i> -
M.	<i>nau i āsī.āb</i>	mill-water-	cf. O.C.P. <i>naūdān</i>
B.	<i>nā i āsī.āb</i>	shoot	wooden water-runnel for carrying rain off roof

(b) *au* = Mn.P. *āb*, *ab*, *af*.

B.	<i>aū</i>	M. <i>āv</i> .	water	Mn.P. <i>āb</i>
B.M.	<i>āftauras</i>		morning	(<i>āftāb</i> + <i>ras</i>)
	<i>paitauwa</i>		putties	(cf. Mn.P. <i>pātāba</i> (Steingass) and Bx. <i>paitauwa</i>)
B.	<i>aur</i>	M. <i>haber</i>	clouds	Mn.P. <i>abr</i>
	<i>kauš</i>	<i>kafš</i>	shoes	<i>kafš</i>
	<i>kaulēs</i>		ladle	<i>kaflēz</i>
		<i>kauk</i>	red-legged	<i>kabk</i>
			partridge	

See also § 16 d.

(c) Other examples :—

- | | | | | |
|------|----------------------------|-----------|---------------------|-------------------------------|
| B. | <i>alausā</i> | M. | <i>alaxša</i> | jaw |
| | <i>jauwāri</i> | | <i>juwāri</i> | Indian corn Afy. <i>javār</i> |
| B.M. | <i>kalau.ūr</i> | | sights of a | |
| | | | gun | |
| B. | <i>birau.am, birawam</i> | I go | | |
| | <i>śinauwīdan, biśinau</i> | to hear ; | Mn.P. pres. | |
| | | listen ! | base <i>śinō-y-</i> | |

13. oí.

Alternately with $\bar{a}.i$ for \bar{a} followed by y or i .

- | | | | | | | |
|------|-------------------|----|-----------------|----------|-------|----------------|
| B. | <i>mē.oiyam</i> | M. | <i>mī.oiyim</i> | I come | Mn.P. | <i>mī.āyam</i> |
| B.M. | <i>boi.īst</i> | | | must | | <i>bāyast</i> |
| | | M. | <i>goi.īdan</i> | coire | | <i>gā.īdan</i> |
| B.M. | <i>muloiyim</i> | | | soft | P.Ar. | <i>mulā.im</i> |
| | <i>zoi.īd</i> | | | gave | Mn.P. | <i>zā.īd</i> |
| | | | | birth | | |
| B. | <i>toi i ser</i> | | | under | | |
| | | | | the head | | |
| M. | <i>tai i seri</i> | | | pillow | | |

14. Attention may be drawn to the following isolated vowel variants:

- | | | |
|------|----------------|---|
| B. | <i>gīlām</i> | perhaps corresponding to Mn.P. <i>gilīm</i>
(the meaning of Mn.P. <i>gilīm</i> is
given by B.M. <i>qālīn</i> ; while the
meaning of Mn.P. <i>qālī</i> is given by
B. <i>gīlām</i> , M. <i>zilīmčā</i>) |
| B. | <i>oi.in</i> | Mn.P. <i>āhan</i> |
| B.M. | <i>poiyān</i> | cf. Mn.P. <i>pāyīn</i> |
| M. | <i>zārdālū</i> | Mn.P. <i>zardālū</i> |
| B. | <i>zīrāk</i> | <i>zīrak</i> |

15. The consonantal sounds ordinarily heard in Badakhshānī and Madaglashtī are :

q, k	t	p
g	d	b
χ	—	f

γ	δ	w, v
\check{c} (= $t\check{s}$)	(ts)	
j (= $d\check{z}$)		
s, \check{s}		
z, \check{z}		
$r, l; m, n, ng$ (= ν)	y, w^*, v^*	h
		* as glides.

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

- (a) B. normally lacks the final *d* of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final *d* of the 3rd plural :

B. <i>mēkina</i>	M. <i>mīkünad</i> (or <i>-küna</i>)	he does
<i>mēkinan</i>	<i>mīkünnen</i>	they do

- (b) Final *t* following a consonant is often slurred or dropped in B. e.g.:

šas, sixty ; *raf(t)* ; *guf(t)* ; *bē.es*, M. *b'ist*, stand still! ; *as* || *ast*, is ; also *bāt* (*bāyad*).

- (c) Final *d* preceded by *z* is liable to be dropped :

B. *duz(d)*, *mez(d)*, *naz(d)* Mn.P. *duzd*, *muzd*, *nazd*

- (d) Final *-ab* is reduced to *au* in B. *lau* and M. *šau* ; and *-āb* to *-aū* and *-au* in B. *aū* (M. *āv*) and M. *χau(b)*, B. *χāb*, *χau* ; cf. also B. *se.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12b.

17. Unvoicing of Final Voiced Stops.

- (a) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings :

B.	M.	-it	Mn.P.	-id (2nd pl. verbal ending)
<i>arbāp</i>				<i>urbāb</i>
<i>būt, būd</i>		<i>būt</i>		<i>būd</i>
		<i>dāt</i>		<i>dād</i>
<i>dēk</i>		<i>dīk</i>		<i>dīg</i>
<i>fulāt</i>		<i>pūlāt</i>		<i>fūlād</i>
<i>gušāt</i>				<i>gušāda</i>
<i>jēp</i>		<i>jīb</i>		<i>jīb</i>
<i>jūrāp</i>		<i>jurāb</i>		<i>jūrāb</i>
		<i>kad, kat</i>		<i>kard</i>
<i>sup, sub</i>				<i>subh</i>
<i>šap, šab</i>		<i>šau</i>		<i>šab</i>
<i>šut, šud</i>		<i>šīt</i>		<i>šud</i>
<i>zerd, zert</i>				<i>zard</i>

(b) For other treatment of -ab, -āb see §§ 12b and 16d.

(c) B. has the same change in the initial position in *tigma*, button, beside Mn.P. *dugma*.

18. χ and γ.

The spirants χ and γ sometimes appear to be confused :

B.	<i>bāχ, bāχča</i>	M.	<i>bāγ</i>	Mn.P.	<i>bāγ</i>
	<i>ustuγān</i>		<i>sutuχān,</i>		<i>ustuχvān</i>

sutuγān

19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(a) I have only sporadic and inconstant examples of *d* → δ, as in :

B. *kudām* || *kuδām*; M. *dādam* || *dāδām*; *šudīm* || *šuδīm*

(b) The change -b + vowel → -w + vowel is general in B. and is sometimes found in M. :

B.	<i>girēwān</i>	M.	<i>girbān</i>	Mn.P.	<i>girībān</i>
			<i>girwān</i>		

jēwuk
kerwās

cf. *jīb*
(?) *kerbās*

$\chi_{auwāndan}$	$\chi_{ābānd-} \parallel$ O.C.P. $\chi^v_{ābāndan}$
	$\chi_{āwānd-} \parallel$
<i>qulwa</i>	Afγ. <i>qulba</i>
<i>rikāwī</i>	H. <i>rikābī</i>
<i>zuwān</i>	Mn.P. <i>zabān</i>

20. Change of Spirant to Stop.

The change of spirant → stop is found in :

M. <i>pilta</i>	match of matchlock	Mn.P. <i>falītā</i> , for <i>fatīla</i>
<i>pūlāt</i>		<i>fūlād</i>

21. Change of f → u, b → u.

In B. -af + s and -af + š give -aus and -auš.

B. <i>γaus</i>	M. <i>γafs</i>
<i>kauš</i>	<i>kafš</i>

M. has, however, -ab + k → -auk in :

M. <i>kauk</i>	Mn.P. <i>kabk</i>
----------------	-------------------

22. -ft.

The group -ft appears to give -χ in :

B.M. <i>kuluχ</i>	Mn.P. <i>kuluft</i>
-------------------	---------------------

I have also B.M. *bāχt-* : *bāχ-* for Mn.P. *bāft-* : *bāf-*, to weave, but as I have in addition M. *bāft-* : *bāf-*, it is possible that this equation of *bāχt-* is wrong and that it should be bracketed with Mn.P. *bāχt-* : *bāz-*, to lose (a game). In that case the present base *bāχ-* would be due to analogical derivation from the past base.

In any case -ft is usually preserved in both dialects, as is evidenced by B.M. *raftan*, *guftan*, and M. *kuftan*.

23. k and g.

The palatal character of *k* and *g* is often emphasized in M. so that the sounds appear as *kⁱ*, *gy*, e.g. : *kiam*, *gyašt*, *gyāšt*.

24. č and j.

- (a) č and j correspond to the same sounds in Mn.P., but M. has *tsåder* (and *tsader*), beside B. čådēr, veil, sheet, probably a borrowing of the Afy. *tsåder*.
- (b) Again, B. *kišā*, M. *kūšā* correspond in meaning and use with Mn.P. *kūjā*, and š possibly represents -j- between vowels.

Is B.M. *šūrīdan*, to seek, want, to be equated with Mn.P. *justan* : *jū-*, Bx. *justan* : *jūr-* ?

In M. *pīšāk* š possibly represents č.

- (c) There is some uncertainty between s and š, as in various dialects of Mn.P. Thus :

B. <i>līst-</i> : <i>lēs-</i>	}	to lick	Mn.P. <i>list-</i> : <i>līs-</i>
M. <i>lišt-</i> : <i>līs-</i>			
B. <i>rīst-</i> : <i>rēs-</i>	}	to spin	<i>rišt-</i> }
M. <i>rīšt-</i> : <i>rīš-</i>			<i>rīst-</i> } : <i>rīs-</i>
B. <i>šūšt-</i> : <i>šū-</i>	}	to wash	<i>šust-</i> : <i>šūr-</i>
M. <i>šīšt-</i> : <i>šūr-</i>			
B. <i>šīšt-</i> : <i>šīn-</i>		to sit	<i>nišast-</i> : <i>nišīn-</i>
M. <i>šišt-</i> (<i>binuše!</i> impv.)			

but in general both dialects agree with Mn.P.

- (d) B. j = Mn.P. d in *jūšīdan*, to milk, Mn.P. *dūšīdan*. j occurs for d in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, dy and j tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whose nearest approximation to the sound of English j was d + y, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

25. z.

z is changed to i or dropped in :

B.M. *ai* || *az* Mn.P. *az*

M. *akšāhi* ? (= *az kūšā*) from where ?

M.	<i>gyašt</i>	Mn.P.	<i>guzašt</i>
	<i>gyāšt</i>		<i>guzāšt</i>

and probably in :

B.M.	<i>bīča</i>	kid, for * <i>buzča</i> (?)
------	-------------	-----------------------------

26. r.

The loss of *r* before *d* in the B. *kad* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārīk* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertīk* and Mn.P. *χurd*.

27. m.

- (a) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μθροτός*.
- (b) *m* appears to be dropped in :
b'ānīm for *bimānīm*, let us set down
- (c) *m* = *n* occurs in :

B.	<i>pām</i>	M.	<i>paham</i>	Mn.P.	<i>pahan</i>
B.M.	<i>wazmīn</i>		heavy	cf. P.Ar.	<i>wazn</i>

28. n.

-*ng*, except when followed by a vowel, is pronounced *n*. Followed by a vowel it becomes -*ŋg-*.

29. y.

Initial *y* tends to be dropped or modified in B. while retained in M.:

B.	<i>āftamaš</i>	Mn.P.	<i>yāftam-aš</i>
----	----------------	-------	------------------

<i>aχ</i>	M.	<i>yāχ</i>	<i>yāχ</i>
<i>ēla</i>		<i>yālā</i>	open

B. *wēi'rā* and M. *yüra* (-*hā*) the gums, are presumably the same word.

30. w.

- (a) -w- ← -b-. See § 19 b.
- (b) -awā → ā, o is found in B.M. *tānist-*, *tonist-*, Mn.P. *tawānist-*.
- (c) v occurs in B. *jilāv*, Mn.P. *jilau*; *gāv* || *gau*; and M. *āv*, Mn.P. *āb*.

31. h.

- (a) Excrecent initial *h* is met with in :

M.	<i>haber</i>	Mn.P.	<i>abr</i>
	<i>hawāl</i>		<i>aḥwāl</i>
	<i>hišq</i>		<i>‘išq</i>

- (b) On the other hand initial *h* is lost in :

B.	<i>(h)amī(n)</i>	Mn.P.	<i>hamīn</i>
	<i>(h)amū</i>		<i>hamān</i>
	<i>īsa</i>		<i>hiṣṣa</i>

- (c) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise :

B.M.	<i>haft</i>	<i>hašt</i>
	<i>abdah</i>	<i>aždah</i>
B.	<i>aftād</i>	<i>aštād</i>

- (d) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hastī*, *hastīm*, does not appear.

- (e) Medial *h* is insecure, especially in B.

B.	<i>mēχāham</i>	M.	<i>mīχāham</i>	Mn.P.	<i>mīχvāham</i>
	<i>mēχōyam</i>				
	<i>χō.er</i>		<i>χōher</i>		<i>χvāhar</i>
	<i>pām</i>		<i>paham</i>		<i>pahan</i>
	<i>lēf</i>			perhaps	<i>liḥāf</i>
	<i>mēti.a</i>		<i>mīdi(h)ad</i>		<i>mīdihad</i>

32. y and w as Glides.

- (a) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *āmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

(b) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in :

B. *bišūm yā na šūm* Should I wash it *šū + um*
or not ?

<i>bišūš</i>	wash it !	<i>šū + aš</i>
<i>(ruftan)</i> , <i>mērum</i>	I sweep	M. <i>mīrōyam</i>

See also the paradigms of *dādan* and *guftan*.

(c) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place :

B. *χō.er* M. *χōher, χōwerzāda*

B. *mēχōyam* || *mēχāham*

M. *mīrōyam*

(d) *au* resulting from *ab*, *aw*, tends to develop a secondary *w* :

B. *au w aχ bast* the water froze

birawum || *birau.um* || *birauwum*

śinauwidān, śinauwum to hear, I hear

(e) A complication of succeeding vowels is relieved by changing *i* into *y* in :

ai y aspā of these horses Mn.P. *az īn asphā*

MORPHOLOGY AND CONSTRUCTION

33. Nouns and Adjectives.

(a) **Plural Termination.** The usual plural termination of nouns is *-hā*, *-ā*, as in O.C.P., but the names of certain animals and relations have their plurals in

-ān (-wān), probably in most cases alternately with -ā :

B.	<i>χō.erān</i>	M.	<i>χōherwān</i>	O.C.P.	<i>χvā.arā</i>	sisters
	<i>gauwān</i>				<i>gāvhā</i>	cows
B.M.	<i>sagān</i>				<i>sagā</i>	dogs

(b) **Accusative Suffixes.** The accusative suffixes are -rā, -rā ; -a, -na :

B.M.	<i>šumā rā</i>					
B.	<i>hamī asp a az kī</i>					From whom did you buy this horse ?
	<i>χerīdī ?</i>					
	<i>sar i zulf a</i>					He cuts his hair
	<i>mībura</i>					
	<i>i χaber a kai dāda</i>					When had they given this information ?
	<i>būdan ?</i>					
	<i>i zamin a qalwa ka !</i>					Plough this land !
	<i>der šahr i Faizābād</i>					I saw him in the town of Faizabad
	<i>ū-na dīdām</i>					
M.	<i>čūčahārā girifta</i>					Having caught the cubs
	<i>i χaber a kai bē.i</i>					When did they give you this news ?
	<i>tū dādānd ?</i>					
	<i>χirs Daula</i>					The bear took up and carried off D.M.
	<i>Muhammad</i>					
	<i>a bār sāxt</i>					
	<i>χirs dast a pā i</i>					The bear pawed (?) his arms and legs
	<i>ū-na kand</i>					

I am unable to assert the existence of the ending -na. I have it recorded only in the forms *ūna*, *hamūna*, *hamīna*, where the *n* may belong to the pronoun, giving the forms *ūn*, *hamūn*, *hamīn*, corresponding to the Mn.P. *ān*, *hamān*, *hamīn*. An accusative ending -na is, however, used in Bakhtiārī with a word ending in a vowel.

(c) The sense of the **Dative**, including " motion to ", is ordinarily conveyed by using the preposition *ba*, but the accusative suffix -a appears sometimes to be employed, with or without the preposition *ba* :

- B. *ba šumā guft* M. *ba.i šumā* he said to you
guft
- B. *berāder i χatārik kalāna guft* the younger brother
 said to the elder
- M. *burd ba dīger jaā.a* he carried him off
 to another place

but it is difficult to assert the identity of the *-a* in *kalāna*
 and *jaā.a* with the *-a* of the accusative.

(d) **Suffix -k (-uk, īk).** A few nouns and adjectives have
 a suffix in *-k*:

B.M.	<i>amuk</i>	paternal uncle
M.	<i>čūčik</i>	the young of animal or bird
B.	<i>dastak</i>	small bean
B.	<i>jēwuk</i>	pocket
M.	<i>χāluk</i>	maternal uncle
B.	<i>χetārik</i>	small
M.	<i>χertīk</i>	
B.	<i>maidikik</i>	small
M.	<i>mū.ibandak</i>	plait
M.	<i>ninīk</i>	some kind of relation, paternal aunt ?
M.	<i>pīčāluk</i>	fringe
M.	<i>pīšāk</i>	roll (?)
B.M.	<i>pušuk</i>	cat

Probably also:

B.	<i>gādīk</i>	ewe
B.M.	<i>lakīk</i>	finger

(e) As regards the syntactical relation between nouns
 and adjectives, I have not noted any instance of
 the adjective preceding the noun which it qualifies.

34. Numerals.

- (a) The chief peculiarities are found in M., in which:
 The 30's are rendered by 20 + 10, 20 + 11, etc. *bīst o*
dah, *bīst o yāzdah*, etc.
 „ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).

sī bīst (o yak), etc.

„ 70's „ „ „ three score plus ten, etc.

„ 80's „ „ „ four score (plus one, etc.).

and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *bīšīr* = 20, *jū bīšīr* = 40, *trō.i bīšīr* = 60, and the similar but more extended use of *śil* (score) in Pashtu as an alternative method of reckoning.

(b) The modification of the *u*-vowel of *dū* and *nūh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.

(c) Again, in M. the distributives have an *-ī* suffixed, which I do not remember to have met elsewhere :

čārī čārī bigīr take four of each

35. Verbs.

(a) The ordinary infinitive ending of denominative verbs, in Mn.P. *-īdan* is general in both dialects. In a few cases derived forms so composed take the place of an original verb. Thus :

B.M. *śumārīdan* to count Mn.P. *śumurdan*: *śumār-*

B. *śinauwīdan* to hear *śunīdan*: *śunū(y)-*
(older *śunūdan*,
śunuftan; Gabri
àśnuftmūn)

In the Persian used in Chitral in correspondence such compositions as

tasauwarīdan to imagine, suppose

kunānīdan to cause to be done

are employed.

(b) The causative infinitive termination in both B. and M. is *-āndan*, as usually in O.C.P., against *-ānīdan* in Mn.P.

(c) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(d) The 2nd person plural termination in B., *-īn*, is common to Bakhtiārī, Kermānī, and other Persian dialects.

(e) In the case of verbs with distinct present and past bases, the present base is sometimes generalized. Thus :

B. <i>čind</i> : <i>čīn-</i>	} to pluck	Mn.P. <i>čīd-</i> : <i>čīn-</i> ;
M. <i>čīnd</i> : <i>čīn-</i>		Kermani Persian (<i>wur</i>) <i>čīndan</i>
B. <i>χēst</i> : <i>χēz-</i>	} to rise	Mn.P. (<i>bar</i>) <i>χvāst-</i> :
M. <i>χist</i> : <i>χīz-</i>		(<i>bar</i>) <i>χēz-</i>
B. <i>šinauwīd</i> : <i>šinau-</i>	cf. older <i>šunuft</i> : <i>šunō-</i> and the dialects	

(f) The prefix *ni-* of the Mn.P. forms is absent in :

B. <i>šišt</i> : <i>šīn-</i>	Mn.P. <i>nišast-</i> :
M. <i>šišt</i> (pres. doubtful)	<i>nišīn-</i>
B.M. <i>šānd</i> : <i>šān-</i>	<i>nišānd-</i> :

cf. B_χ. *šūndan*. *nišān-*

Similarly the *an-* of Mn.P. *andāχtan* is missing in M. *dāχt* : *dōz-*, to throw.

(g) The Modern Persian verbal prefix *bar-* is represented, as in most Mn.P. dialects, by *wer-*

B.M. *werdāšt* Mn.P. *bardāšt*

(h) Where the tense and mood prefixes *mē-*, *mī-*, and *bi* are prefixed to a verb beginning with a vowel, elision may take place :

from *īstādan* — B. *mēstum*, M. *mīstam*, I stand ; B. *bē.es* (i.e. *bē^es*), M. *bīst*, stand !

36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in*, *in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P.:

- (a) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of *χāstan* plus the past base of the principal verb does not appear to be known.
- (b) *χāstan* and *fārīdan*, to want, wish to, and *boiyad bād*, etc., *boi.īst*, must, are followed in both dialects by *ki* and the present subjunctive of the verb.

In M. *boi.īst* also takes the infinitive:

šumā rā čē mīboi.īst ī kār What necessity was there
rā kerdan? for you to do this?

For examples, see s.v. in the Vocabularies.

- (c) *tānistān*, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by *ki*. It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g.:

B. <i>raftan namētānam</i>	I cannot go
M. <i>na tānistām raftan</i>	I could not go

- (d) The *iżāfa i*, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.

- (e) My Madaglashti informant appeared frequently to use the pronouns and verbal forms of the 1st person *plural* instead of those of the 1st person *singular*. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiāri there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

EXAMPLES OF PREPOSITIONAL AND ADVERBIAL EXPRESSIONS

38. The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition "at" or M. the genitive "of thee".

Badaχšānī.

Madaglaštī.

(1) After (time).

pas (or *bād*) *i* åmadan *i* ū,
after he came

pas (or *bād*) *az* ū, after that

pas (or *bād*) åmadan *i* ū,
after he came

pas i ī cī kār na kun, don't
do so after this

pas (or *bād*) *az* ū, after that

(2) After (place), behind.

ū *aqab* åmad, he came
behind

ūnā ba *aqab* *i* ō raftan, they
went after him

ō *ai* *aqab* åmad, he came
behind

ūnā ba *aqab* *i* ō raftan,
they went after him

(3) Among.

mīān *i* merdum, among the
people

derūn *i* merdum, among the
people

(4) At.

ba sā.at i šiš, at 6 o'clock

Badaχšānī.

Madaglaštī.

(5) Before (time).

pēš az āmadan i ū, before he came*pēš i āmadan i ū*, before he came*pēš i āftau*, before sunrise

(6) Before (place). See (11), "In front (of)."

(7) Behind. See (2), "After."

(8) Down, downwards.

ai ser i kūh ser i azi šidīm, we started down from the top of the hill*ai koh poiyan āmad, yā bålå raft?* did he come down the hill or did he go up?*rahaš kalapå as*, the road to (or from) it is downhill*kalapå raftan*, to go downhill*ai koh poi.ân āmadan*, to come down the hill

(9) For.

dota beroi χedat bigirī, take two for yourself*dü ta bigir ba χüdat*, take to for (to ?) yourself

(10) From, from among, of.

ai pår sål tå åle, from last year up till now*ai pårīna tå åle*, ditto*ai īna dota bigirī*, take two of these*ai īna dü tå bigir*, ditto

(11) In front (of).

šumå pēš birawîn, you go in front*šumå pēš birawîd*, ditto*pēš i o raftam*, I went in front of him*pēš i o raftam*, ditto*dar i χâna īstâdu as*, he is standing in front of the house*dar i derwâza šîšta bûd*, he was sitting in front of the door of the house

Badaχšānī.

(12) In, inside, into.

der šahr i Faizābād ūna dīdam, I saw him in the town of F.

ba χāna raftam; *ba χāna i χidaš na būd*, I went into my (or the) house; he was not in his house

ba tai i sandūq mānda būdam, I had put (them) inside the box, in the box
tai i jēp, in the pocket

au ba dēg birez, pour water into the pot

(13) Near, near to.

χāna i o ba χāna i man nazdīk ast, his house is near mine

Madaglaštī.

mā raftīm da dar i derwāza, we went to the front of the door
der i χāna, in front of the house

der Drōš, in Drosh
der bāγ ūšta būd, he was sitting in the garden
ba χāna raftam, I went into the house
da χāne i χidaš na būd, he was not in his house
derūn i χāna, inside, into, the house

da derūn i sanāj gerdānd, he put (them) into the skin-bag
rišta i daraχt, ki derūn i zamīn ast, the root of the tree (is that) which is in (under) the ground

*tai i sandūq } mānda } do.
*derūn i sandūq } būdam }**

da jib i man būt, it was in my pocket
derūn i jip bibīn, look in the pocket
au.a da dīg bidōz, pour the water into the pot

nazdīk, qarīb

Badaχšānī.

Madaglaštī.

(14) Of, belonging to.

bača i amuk, uncle's child, child of uncle *bača i amūk*, ditto

ai χidam, belonging to me *ai χidam*, ditto

īnā ai kī an? *īnā ai man*, Whose are these? They are mine

māl i man as, it is mine *māl i man ast*, ditto
“of” = from among. See (10), “From.”

(15) On, on to, upon, over.

<i>rū i mèz</i>	<i>biguzārīn</i> , put	<i>da ser i mèz bimān</i> , ditto
<i>ser i mèz</i>	(it) on the table	
<i>bālā i bāng</i>	on the roof	<i>da bālā i bōm raftam</i> , I went on to the roof
<i>pušt i bāng</i>		<i>gyāštamaš der zamin</i> , I put
<i>bālā i čub</i> , over (?) the stick		<i>māndamaš</i> it on the ground

(16) Outside.

bērūn īstāda būd, he was standing outside

(17) Round, round about.

<i>daur i χāna</i> , round the house	<i>daur i daraxt, daur i χāna</i> , round the tree, round the house
<i>daur ma daur</i> , all round, round about	

(18) Since. See (10), “From.”

(19) To.

<i>ba mā bitī</i> , give (it) to me	<i>bē'man</i> } <i>bide</i> , give (it) to
	<i>mārā</i> } me

(20) To (after Verbs of Motion) appears to be *ba* in both dialects, as in O.C.P.

ba kudām taraf mērawī?, in what direction are you going?

Badaχšānī. Madaglaštī.
but in M. *da*, which seems generally to bear the sense of
in or *on*, sometimes appears to replace *ba*.

(21) To (a person).

*yak nafer firiståd pēš i
Mådaubid*, he sent a man
to M.

(22) Till, up to, for (of time).

tā dīna rūz, up till yesterday *tā dīna*, ditto
tā sī sāl, for 30 years *tā sī sāl*, ditto

(23) Under, beneath.

(24) Up, upwards.

39. The Nature of the B. and M. Vocabularies.

(a) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples:

B.M. *aurat* (P.Ar. and H. 'aurat')

B. čimča M. čamča (Mn.P., H. čamča)

- B. *kertā* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)
 B. *χāmaχā* (Mn.P. *χvāhmaχvāh* in constant use
 in Afγ.)
 B. *mōza* (Mn.P. *mūza*, H. *mōza*)
 B. *nāšpōtī* (Mn.P., H. *nāšpātī*)
 B. *qalwa* (Mn.P. *qulba* = plough (Steingass);
 Afγ. *qulba* = yoke of oxen)
 B.M. *rikābī* (Mn.P., H. *rikābī*)

(b) The following are probably direct borrowings from the Indian side:

M. *kōt* (Engl. through Hindūstānī; also known in Persia)

- M. *latta* (Panjābī *latthā*)
 B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)
 M. *tāmba* (H. *tāmba*; P. *tāmbā*)
 B. *wāskat* (Engl. through Hindūstānī)

Perhaps also *kitta-sag*, cf. Hindūstānī *kuttā*)

(c) Direct borrowings from Pashtū (Afγ.) appear to be scarce:

As above, B. *qalwa* has possibly been drawn from Pashtū.

B. *gādīk* may perhaps be resolved into *gād* + *īk*, in which case it may be derived from Afγ. *gad*, sheep.

M. *tīt* may be identical with Afγ. *tīt*, low, short, stooping down.

M. *tsåder* is identical with the Afγ. form. M. *tsader* may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *čaddar* under Afγ. influence.

B. *jauwārī*, M. *juwārī* are probably derived from Afγ. *jawār*, but there is also H. and P. *ju.ār*.

(d) Borrowings from or through Kowār are naturally fairly numerous:

B. *āsaqāl*, M. *asaqāl*, a minor district official, is a title used in the Chitral administration "āsaqāl" ("aksakāl" O'Brien). I believe that it is a Turki word meaning "White Beard" (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt "aksakal").

B. *kāk*, dry, cf. Kowār *kāk*, dried up.

B. *pārčam*, Ko. *pārčam*, *parčām*.

B. *šālī*, M. *šālī*, Ko. *šālī*.

M. *arqa*, Ko. *arqa*.

M. *tōnq*, cf. Ko. *tōng*.

M. *pākūl*, Ko. *pakōl*.

M. *pūč*, Ko. *pūč*.

(e) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowār, Hindūstānī, or Pashtū, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(f) There is no reason to suspect borrowings from geographically remote dialects of Modern Persian ; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned :

The identity of the vowel of the past base of B. *paxtan* and Gabrī *pax-ōdmūn*, to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puxtan* is of interest.

Again, M. *tambān*, trousers, appears to be the same word as the Gabrī *timbūn*, under-trousers, drawers. There is also H. and P. *tambā*, loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiārī *paitauwa*, putties ; the ordinary Persian is *pāpīč*.

B. has *būr*, grey, Bx. *būr* = chestnut (of a horse).

B. *pas i pā* is duplicated in Bakhtiārī poetry.

B. uses *fan* and Bx. *fand* = fraud, deceit. *Fand* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bāng* is Kurdī, *bāng*, roof.

(g) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijâz* for *mizâj* and *juryât* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *juyûrt*.

PARADIGMS

N.B.—See note to § 38.

40.

PERSONAL PRONOUNS

Badaχšâni.

Madaglaštî.

1st Sg.

Nom.	<i>man</i>	I	Nom.	<i>man, ma</i>	I
Acc.	<i>marâ</i>	me	Acc.	<i>marâ</i>	me
Gen.	¹ <i>i mâ</i> } <i>i man</i> }	{ of me my	Gen.	<i>i man</i>	of me, my
Dat.	¹ <i>ba mâ</i> } <i>ba mâ</i> }	to me	Dat.	¹ <i>bêimân</i> } ¹ <i>bêi mâ</i> }	to me
				1st Pl.	
N.	<i>mâ, mâ.â</i> (double plur.)		N.	<i>mâ, mâ</i>	we
A.	<i>mârâ</i>		A.	<i>mârâ</i>	us
D.	<i>ba mâ</i>				to us

2nd Sg.

N.	<i>tû, to</i>	N.	<i>tû, (tâ)</i>	thou
A.	<i>tura</i>	A.	<i>turâ</i>	thee
G.	<i>i tâ</i>			of thee, thine
D.	<i>ba tû, tera</i>	D.	<i>bê i tû</i>	to thee

2nd Pl.

N.	<i>šumâ, šumâhâ</i> (double plur.)	N.	<i>šumâ</i>	you
A.	<i>šumâ ra</i>	A.	<i>šumâ râ</i>	you
G.	<i>i šumâ</i>	G.		of you, yours
D.		D.	<i>bê i šumâ</i> } <i>ba i šumâ</i> }	to you

¹ Perhaps plural forms used with sense of singular.

3rd Sg.		
Badaχšānī.		Madaglaštī.
N. <i>ū</i> , (<i>ūn</i> ?)	N. <i>ō</i> , <i>ū</i>	he, she, it
A. <i>ōrā</i> , <i>ora</i> ; <i>ūna</i>	A. <i>ōrā</i>	him, her, it
G. <i>i ū</i> , <i>i ō</i>	G. <i>i ō</i> , <i>i ū</i>	his, hers, its
D. <i>ba ū</i>	D. <i>ba ū</i>	to him, etc.

3rd Pl.

N. <i>ānhā</i> , <i>ūnā</i>	N. <i>ūnhā</i>	they
A. <i>ūnhā rā</i>	A. <i>ūnhā rā</i>	them

Note.—*īšān* and *ūšān* are not found.

ENCLITIC PERSONAL PRONOUNS

1st.	Sg. - <i>um</i>	Pl. - <i>mūn</i>	Sg. - <i>um</i>	Pl. - <i>mōn</i>
2nd.	- <i>at</i>	- <i>tūn</i>	- <i>at</i>	- <i>tōn</i>
3rd.	- <i>aš</i>	-(<i>i</i>) <i>šōn</i> ,	¹ - <i>aš</i>	- <i>šōn</i> , - <i>šūn</i>
		- <i>šūn</i>		

41. DEMONSTRATIVE ADJECTIVES AND PRONOUNS

This	N. <i>i</i>	Pl. <i>iña</i>	N. <i>i</i>
	A. <i>īrā</i> ,		A. <i>īrā</i>
That	N. <i>ū</i>		N. <i>ū</i> , <i>ō</i>
	A. <i>ōrā</i> , <i>ūna</i>		A. <i>ōrā</i>
This same (pro. and adj.)	N. <i> }</i> A. <i> }</i>	(<i>h</i>) <i>amī</i> ²	N. <i> }</i> A. <i> }</i> <i>hamīn</i>
That same (pro. and adj.)	N. <i> }</i> A. <i> }</i>	(<i>h</i>) <i>amū</i> ²	N. <i> }</i> A. <i> }</i> <i>hamūn</i>

¹ I have -*as* for -*aš* twice in my M. notes, and in one instance I appear to have confirmed it. Bx. has -*as* and -*sūn* regularly for -*aš* and -*šān*, but in M. it is at best only an occasional lapse probably due to careless speech.

² Probably also in pronominal sense (*h*)*amīn* and (*h*)*amūn* as in *hamīna*, *hamūna dīdum*, where the *n* probably pertains to the pronoun. See § 33b.

42.

REFLEXIVE PRONOUN

Myself	<i>χidam, χüdīm,¹ χidīm¹</i>	<i>χüdam</i>
Thyself	<i>χedat</i>	
Himself	<i>χidaš</i>	

43. INTERROGATIVE ADJECTIVES AND PRONOUNS

Which man? (adj.)	<i>kuδām</i> } <i>kudām</i> }	<i>šaχs ?</i>	<i>kudām šaχs ?</i>
Which of them? (pro.)	<i>kudām-šūn ?</i>		<i>kudām-šūn ?</i>
What? (pro.)	<i>čī ? čē ?</i>		<i>čī ? čē ?</i>
Who?	<i>kī ?</i>		<i>kī ?</i>

44.

VERBS

Badaχšāni.

Madaglašti.

(a)

*Būdan, to be

būd- : (*h*)ast-

Present

Sg. 1. (<i>h</i>)astum	Pl. 1. (<i>h</i>)astīm	Sg. 1.
2. (<i>h</i>)astī	2. (<i>h</i>)astīn	2.
3. as(<i>t</i>)	3. (<i>h</i>)astan(<i>d</i>)	3. ast

Preterite Indicative

Sg. 1. <i>būdam</i>	Pl. 1. <i>būdīm</i>	Sg. 1. <i>būdam</i>	Pl. <i>būdīm</i>
2. <i>būdī</i>	2. <i>būdīn</i> (- <i>it</i>)	2. <i>būdī</i>	<i>būdīt</i>
3. <i>būd</i> (<i>būt</i>)	3. <i>būdan</i>	3. <i>būt</i>	<i>būdan</i>

Subjunctive

Sg. 1. <i>bāšam</i>	Pl. <i>bāšīm</i>	Sg. 1. <i>bāšam</i>
2. <i>bāšī</i>	<i>bāšīn</i>	2.
3. <i>bāša</i>	<i>bāšan</i>	3.

Imperative

Sg. 2. *bāš!* Neg. *na bāš!* Sg. 2. *bāš!* Neg. *na bāš!*

¹ Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

Badaχšānī.

Madaglaštī.

(b)

Enclitic Verb

(tang)-um, I am (in difficulties)

. . um	. . (astīm)	. . um	. . īm
. . (astī)	. . (astīn)	. . ī	. . īt
. . (ast, as)	. . (astānd,	. . (ast)	. . an(d)

astan)

45.

*šudan, to become

B. šud-, šüd-, šid- : šaw-

M. šīd-, šud- } : šaw-

šīd-, šuđ- }

Present Indicative

mēšawam	mēšawīm	mīšawam	mīšawīm
mēšawi	mēšawīn	mīšawi	mīšawīt
mēšawu	mēšawan	mīšawa(d)	mīšawan

Preterite Indicative

Sg. 1. šudam	Pl. šudīm	Sg. 1. šīdam	Pl. šīdīm
2. šudī	šudīn	2. šīdī	šīdīt
3. šud (šut)	šudan	3. šīt	šīdan

Imperfect

Sg. 1. bišudam
2. bišudī
3. bišud

Present Perfect

Sg. 1. šuda am	Sg. 3. šud' as(t)
----------------	-------------------

Pluperfect

Sg. 1. šuda būdam	Sg. 1. šuda būdam
	2. šuda būdī

Present Subjective

Sg. 1. bišawam	Sg. 1. (rawān) šawum
	3. bišawa(d)

Present Perfect Subjective

Sg. 3. šuda bāšu(d)

Imperative.

Sg. 2. -šu ! Pl. -šawīn ! Sg. 2. še ! Pl. šewīt !

Badaχšānī.

Madaglaštī.

46.

*kadan, *kerdan, to do

<i>kad-</i>	<i>kin-</i>	<i>kad-</i>	<i>kün-</i>
<i>kað-</i>	<i>kün-</i>	<i>kerd-</i>	<i>kin-</i>
<i>kerd-</i>	<i>ken-, kēn-</i>		

Present Indicative

Sg. 1. <i>mēkinam</i>	Pl. <i>mēkinīm</i>	Sg. 1. <i>mīkünam</i>	Pl. <i>mīkünīm</i>
2. <i>mēkinī</i>	<i>mēkinīn</i>	2. <i>mīkünē (-ī)</i>	<i>mīkünīt</i>
3. <i>mēkina</i>	<i>mēkinan</i>	3. <i>mīkūna(d)</i>	<i>mīkūnen</i> (-an)

Preterite

Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>	Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>
(or <i>kaðam</i>)			
2. <i>kadī</i>	<i>kadīn</i>	2. <i>kadī</i>	<i>kadīt</i>
3. <i>kad</i>	<i>kadan</i>	3. <i>kad (kat)</i>	<i>kadan</i>

Imperfect

Sg. 1. <i>mēkadam</i> , etc.	Sg. 1. <i>mīkadam</i> , etc.
also <i>bikadam</i> , etc.	

Present Perfect

Sg. 1. <i>kerda am</i>	Pl. <i>kerda īm</i>	Sg. 1. <i>kada am</i> (or
2. <i>kerda ī</i>	<i>kerda īn</i>	<i>kerda</i>)
3. <i>kerda as</i>	<i>kerda an</i>	3. <i>kad' as</i>

Pluperfect

Sg. 1. <i>kerda būdam</i>	Pl. <i>kerda būdīm</i>	Sg. 1. <i>kada būdam</i>
2. <i>kerda būdī</i>	<i>kerda būdīn</i>	(or <i>kerda</i>)
3. <i>kerda būd</i>	<i>kerda būdan</i>	

Present Subjective

Sg. 1. <i>bekenem</i>	Pl. <i>bekenīm</i>	Sg. 1. <i>bekinam</i> (same
2. <i>bekenī</i>	<i>bekenīn</i>	endings as
3. <i>bekena</i>	<i>bekenan</i>	indic.)

Present Perfect Subjective

Sg. 1. <i>kerda bāšam</i>	Pl. <i>kerda bāśīm</i>	Sg. 1. <i>kada bāšam</i>
2. <i>kerda bāśī</i>	<i>kerda bāśīn</i>	2. <i>kada bāśī</i>
3. <i>kerda bāśa</i>	<i>kerda bāśan</i>	

Badaχšānī.

Madaglašti.

Imperative

Sg. 2. *bikeh!* *biko!* Pl. *bekenīn!* Sg. 2. *bikun!* Pl. *bikiünīt!*Neg. *na ka!* *nakenīn!* Neg. *{na kun!* *{nakunit!*
{ma kun! *{makunit!*

47.

*dådan, to give

dåd- : *tī-*, *t-*dåd- : $\begin{cases} dī-, dē- \\ d-, dēh- \end{cases}$

Present Indicative

Sg. 1. <i>mētēm</i>	Pl. <i>mētīm</i>	Sg. 1. <i>mīdum</i>	Pl. <i>mīdīm</i>
2. <i>mētī</i>	<i>mētīn</i>	2. <i>mīdī</i>	<i>mīdīt</i>
3. <i>mētī.a</i>	<i>mētī.an</i>	3. <i>mīdi^had</i>	<i>mīdi.an</i>

(also *namītum* 1st sg. neg.)

Preterite

Sg. 1. <i>dådam</i>	Pl. <i>dådim</i>	Sg. 1. <i>dådam</i>	Pl. <i>dådīm</i>
			(-δ-)
2. <i>dådī</i>	<i>dådīn</i>	2. <i>dådī</i>	<i>dådīt</i>
3. <i>dåd</i>	<i>dådan</i>	3. <i>dåt</i>	<i>dådan</i>

Present Perfect

Sg. 1. <i>dåda am</i>	Pl. <i>dåda īm</i>	Sg. 1. <i>dåd' am</i>	Pl. <i>dåd' īm</i>
2. <i>dåda ī</i>	<i>dåda īn</i>	2. <i>dåd' ī</i>	<i>dåd' īt</i>
3. <i>dåda as</i>	<i>dåda an</i>	3. <i>dåd' ast</i>	<i>dåd' an</i>

Pluperfect

Sg. 1. *dåda būdam*, etc. Sg. 1. *dåda būdam*, etc.

Present Subjective

Sg. 1. <i>bitēm</i>	Pl. <i>bitīm</i>	Sg. 1. <i>bidīm</i>	Pl. <i>bidīm</i>
2. <i>bitī</i>	<i>bitīn</i>	2. <i>bidī</i>	<i>bidīt</i>
3. <i>bitī.a</i>	<i>bitī.an</i>	3. $\begin{cases} bidē.ad \\ bidī.ad \end{cases}$	$\begin{cases} bidē.an \\ bidī.an \end{cases}$

Imperative

Sg. 2. *bitī!* Pl. $\begin{cases} bitīn! \\ bitēn! \end{cases}$ Sg. 2. $\begin{cases} bidī! \\ bidē! \end{cases}$ Pl. *bidīt!*Neg. *na tī* $\begin{cases} na tīn! \\ ma tīn! \end{cases}$ Neg. $\begin{cases} na dī! \\ ma dī! \end{cases}$ *na dīt!*

Badaχšānī.

Madaglašti.

Present Perfect

Sg. 3. *rafta ast*

Pluperfect

Sg. 1. *rafta būdam*, etc. SG. 1. *rafta būdam*, etc.

Present Subjective

SG. 1. *birawum*, *birau.um*,
 *birauwam*SG. 2. *birawi*, etc.

Imperative

SG. 2. *birau!* Pl. *birawīn!* SG. 2. *bira*, *birau!* Pl. *birawīt!*
Neg. *na rau!* *na rawīn!* Neg. *na ra!* *narawīt!***50.**

*āmadan, to come

āmad- : *oi(y)-*, ā-

Present Indicative

SG. 1. *mē.oiyam* Pl. *me.oī.īm* SG. 1. *mī.oiyim* Pl. *mī.oiyīm*
(-āyam)
2. *mē.oī.ī* *me.oī.īn* 2. *mī.oiyī* *mī.oiyīt*
3. *mē.oiya* *me.oiyān* 3. *mī.oiyad* *mī.oiyān*

Preterite

SG. 1. āmadam Pl. āmadīm SG. 1. āmadam Pl. āmadīm
2. āmadī āmadīn 2. āmadī āmadīt
3. āmad āmadan 3. āmad āmadan

Pluperfect

SG. 1. āmada būdam, etc. SG. 1. āmada būdam, etc.

Present Subjective

SG. 1. *bi.oiyam*, etc. SG. 1. *bi.oiyim*, etc.

Imperative

SG. 2. *bē.ā!* Pl. *bē.ā.īn!* SG. 2. *bī.ā!* Pl. *bī.oī.īt!*
Neg. *nēyā!*

TEXTS

SPECIMENS OF BADAXŠĀNĪ

I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in Badaxšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

Yak ådam dū bača dåšt. χatārik bača ba pidar i χüdaš guft: “Ēi piðer, īsa i brāder i kalān aloi.id biko; īsa i man ham aloi.id biko.”

Birāder i χatārik kalān a guft ki: “Īsa i tū bīsyār šuda as. Mā o šumā ai yak pider hastīm, birāber mēgīrīm.”

Bača i amukaš åmad o guft ki: “Īsa i mārā χāmaχā bi mā bitè (or χāmaχā bitè'm) kī amuk i mā as.”

(Guftan) “Saar bī.å, waxt īsa i tera mētīm”.

“Saar ham åmadīm ba mā na dādī. Mārā fan zadi. Čera fan mēzanī? Haq i mā bitē.”

II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a Badaxšānī, though it is, I believe, fairly correct and intelligible.

Yak ådamī dū bača dåšt. Bača i χatārik ba pidar i χüdaš guft: “Ē pider, o haq i χidam ba man bitī.” Ü waxt pideraš ba dū bača i χüdaš mål i χüdaš taqsīm kad.

Bād ai čand rūz o bača i χatārik mål i χidaš jam kad, ba yak mulk i dūr safar kad. Unjā mål χidaš ba

*χušguzerānī*¹ talaf kad. *Waχtē kē hama's a talaf kerda būd da ū mulk qāti saxtīn uftā(d); i ham bisyār tang āmad.* Raft pēš i yakī az merdumān i o mulk wa ba ū šerīk šūd. *Ū* merd ham urā ba jangal firistād ki χūk i χudaš rā bičerānad.

Dilaš χās(t) ki hamū χurāk biχerīm ki χūkā mēχeran, wa ba ū kasī čīzī na dād. Ba χudaš yak fikerī mēkad (or, fiker i χudaš a kad), ba χudaš guft ki: “der χāna i pider i mā če qad nōker ki tanχā mēgīran hastand; wa nūn i ziyātī ham dāran wa mā ai gišnagī mēmberam. Ālē mēχēzam, pēš i pider i χud mērawam wa mēgum: “E pider, ham ba χudā χilāfī kadam ham ba šumā, wa loi.īq nīstam ki piser i šumā χāndu bāšam, ālē ai nōkerhā χidat yak tarah marā nigulidār.”

Ō waχt χēst o raft pēš i pider i χüduš. Ālē bisyār dūr būd, pider i χidaš ūra dīd, ba dalaš rā.am āmad, dau.īd wa ūna ba bayal χidaš girift wa būsa kad.

SPECIMENS OF MADAGLAŠTĪ

I

Yak merdī būd, Daula Muhammad, raft ba kūh. Da kūh raft kat i yak nafar i dīger. Bād χirs ba ūnā pēčīduš. Ki pēčīd, ūnā yak nafer gurēχt. χirs hamū Daula Muhammad a bār sāχt girē (girift) burd ba dīger jā.a. Raft patik i ūna kand, dast a pā i ūna kand. “Ī zinda's” gufta. Ū χisi him marda kerda ast.

Bād raft o χirs ba sang ki šāχ bē.āram da bālā i bār künim. Bād ū ba šāχ mānd wa i gurēχt.

Daula Muhammad rafta ba kūh čūčahā i palang ba kuh dīd. Čār čūča būd. Aqb ters kerda bergašt ba χāna. Da χāna āmad, sanāj girifta. Waχt i āftau nīmrūz da hamū tarak rasīda, hamū čūčahā ra girifta da derūn i sanāj gerdānda as, ser i sanāj basta kerd, ba aqb gašt, nīm i rah āmad.

¹ *χušguzerānī* = enjoying oneself without regard for consequences. It is hardly as strong as “riotous living”.

Palang xaber šid, āmad. *Āmad ba qislaq qarib šid.* *Ü ham ba qislaq rasida az zir i qislaq aqab gašt wāstē i čūčahā's.* *Āwurd tit kerd da bām der pīš i Mītaržau i Drōš.* *Sagahā ba hamān čūčahā ser dāland.* *Hēci pīš nu šidan ai būvi zōrāwer.*

Ba unhā Mītaržau īnām kerd, ham čūčahā Mītaržau ba Drōš burd.

The narrator, Shīr Muhammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph :

kat obviously means “along with”, but I know nothing about the word.

pēčidaš. *pēčid* suggests “hugging”, but the general sense seems to be “set upon”. -aš probably for -čān and apparently ungrammatical.

bār sāχt glossed “carried”.

patik glossed “eyelids”, but I do not know the word.

Palik is the Kōwār for “eyelid”.

χisi probably = *χudaš rā*.

sāχ glossed *tāχt i sang*.

būd. *Aqb . . .* MS. has *bād aqb.* *Bād* would be more natural than this independent ‘aqab.

tarak. I do not know whether the word is طرک or ترک nor what it means. There is Bx. *tarak* = crack, spilt, and here the meaning might possibly be a “cleft” in the rocks.

az zir . . . čūčahā's. There seems to be some confusion. Presumably it went back because it could not find its cubs. Otherwise omit *aqab*. “It went about on the lower side of the village (looking) for its young.”

II

Yak mard būd, Dilarām nom dāšt. *Āšiq šid, guft ki :*
Bülbül ba bāyo raft,
Nazar ber nihālo kat.

- Āhī kašīd, qāmat i Lēlī xīyālo kad.
 Dīlarām dilberī, Sangil tu kāfiri.
5. Dil 'amrā'te mīberī
 xüd yār i mā šawī(t).
 Dāro madī, tabīb,
 Mā dārīm dard i hišq
 Mā bēh namišawīm,
10. Tu badnām mīšavī.
 Dīlarām dilberī, Sangil tu kāfiri.
 Āmad nimāz i šām
 Nē-āmad nigār i man
 Yak dīda pā.as dāštām
15. Xāb i man harāmo šīd.
 Dīlarām dilberī, Sangil tu kāfiri.
 Dil hamrā'te mīberī
 xüd yār i mā šawīt.
 Malahim ba kūh, ū dašt ū bīyābān yarībo nīst.
20. Herjā birasīt, xaima zad o bārigā girift (o) hīc
 yarībo nīst
 Dīlarām dilberī, Sangil tū kāfiri.

This was the only piece of verse which Shīr Muhammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The *o*'s and *ū*'s recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

l. 4. sangil presumably = *Sang-dil*.

l. 14. pā.as presumably = *pās* of *pās-bān*.

l. 19. *Malahim* probably for *malā'im*.

yarīb here and in l. 20 perhaps means "out of place".

l. 20. Is *Dīlarām* or *Sangdil* the subject?

Birasīt probably *birasīd* = *mīrasīd* 3rd sing. imperf.

TRANSLATION OF SPECIMENS

B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."



B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants."

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. "He is alive," it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), "I will bring a slab of stone and put it on him (or put him on it)." Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard's cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhau of Drosh. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammād a present and took the cubs away to Drosh.

M. II

There was a man, Dilarām by name, who fell in love and said :

The Bulbul went into the garden,
She looked at the trees.

He sighed and thought of the form of (his) Lēlī.

Dilarām you are a lover, Stony-Heart you are an infidel.

You carry off my heart with you ;
Be you my lover.

Give no medicine, Physician,
I suffer from the pain of love.

I will not get better, and you will be discredited.

Dilarām you are a lover, Stony-Heart you are an infidel.

Evening prayer-time came,
My lover came not.

I kept one eye on the look out.
Sleep became unlawful to me.

Dilarām you are a lover, Stony-Heart you are an infidel.

You carry away my heart with you.
Be you my lover.

Curses (?) on the mountains and the plains and deserts
are no strange thing.

Wherever she came she pitched her tent and made her
place of audience (*or* her camping-ground),

(And) it is no strange thing.

Dilarām you are a lover, Stony-heart you are an infidel.

BADAḴŠĀNĪ AND MADAGLASTĪ VOCABULARIES

Order of arrangement:

Vowels:

ā, å	Liquids	l
a, e		m
ē		n
ī		r
i	"Aspirate"	h
ō		
ū		

Diphthongs:

ai Note.—Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols:—

au

oi

q

k

g

x

γ

č

j

y

t

d

p

b

f

w, v

s

ȝ

z

ȝ

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

z

ātiš, fire

āwurd- : *ār-*, to bring

a

abdah, seventeenth

aftād, seventy

ahmaq, stupid

aka (*aqa* ?), "arbāb," master

ax, ice; *au^wax* *bust*, the water
froze

axīr ferdā, the day after the
day after to-morrow

alaušā, jaw

aloī.id, separate, apart; *aloī.id*
k., to separate, divide off

ama, paternal aunt; *bača i*
ama, cousin

ambūr, pincers

amī, *hamī*, pron. and adj. this
same, this very (one); *kī*
būd ke hamīna zadī? Who
was this person whom you
beat? *Kī būd ke hamīna*
ba šumā gufta būd? Who
was it had told you this?

amu, *hamū*, pron. and adj. that
same, that very (one), that;
amū asp a mēχāham, I want
that horse; *amūna dīdam*,
I saw him

amuk, paternal uncle; *bača i*
amuk, cousin

anār, pomegranate

angišt (ü), charcoal

angüšt, finger after, behind
him

aqab, *aqib*, behind (adv.); *ba*
aqab, *i ō*, after, behind,
him.

aqel, intelligence, sense; *bā*
aqel, intelligent; *bē aqel*,
stupid

arbāp, headman; *qüslāqī*
arbāp, village headman

arra, saw

arzan, a kind of grain, millet (?)

as, v. *ast*

asli, original; *asli watan i tā*
az kišā'st? Where is your
original home? Where do
you hail from?

asp v. *āsp*

ast-, pres. base of v. to be

as, *ast*, is

astai? how? in what manner?
astai az Faizābād āmada ē?
How have you come from
F.?; *astai basta ī*? How
have you shut (it)?

-*as*, his, her, its; him, her, it

aštād, eighty

az, v. *ai*

azi, down, downwards (?); *ser*
i azi = downwards

aždah, eighteen

ē

ēla, loose; *ēla k.*, to loosen, let
go, open, undo; *ēla ū*, to
become open, etc.

ēzār, trousers, pyjamas

ēzum, firewood

ī

- ī, adj., this
 īmīrūz, v. imrūz
 īnjā, here
 īrā, pron. (acc.) this
 īsa, share, portion, share of inheritance
 īstād- : ēs(t)-, to stand, stay ; m'ēstē ya mērawē ? will you stay or will you go away ? qarār bē.es = stand still

ī

- i(iżāfa), of, connective between noun and adj.
 imrūz, to-day
 imsål, this year
 istād-, v. īstād-

ō

- o, and ; mā o šumā, you and I ; āmad o guft, he came and said

ō, v. ū

- ōrā, pron. (acc.) him, that (one)
 osi.āb, v. āsi.āb

ū

- ūft-, v. pert-ūft-
 ustā, craftsman
 ustuyān, bone
 ū (ō), ūn, pron. he, she, it ; adj. that ; pl. ūnā, pron. they

ai

- ai, az, from, of, belonging to ; hamī asp az xidīm ast, this horse is ours, this is our horse
 ain i čašm, pupil of the eye

au

- a.ū, water ; a.ū i garm, warm water ; a.ū i jūš, boiling water
 aur, cloud
 aurat, -hā, woman

oi

- oi.īn, iron
 oi.īnda, coming, future ; sål i oi.īnda, next year
 oi.īnger, blacksmith ; ustā i oi.īnger, master blacksmith

q

- qaimāχ, cream
 qālin, "gilim," woven rug
 qalwā, plough ; qalwā k., to plough ; ī zamin a qalwā ka, plough this land !
 qarār, fixed, steady ; hamūnjā
 qarār bē.es, stand still there
 qarīb, near
 qisłāq, quşlāq, village, settlement ; qisłāqī arbāp, village headman
 quwat, strength

k

- kābūt, blue
 kad-, v. kerd-
 kāh, straw
 kai ? when ?
 kåk, (1) kåk i pā, leg above ankle ; (2) dry
 kalān kalāñ, big, great
 kalapā, sloping down, downhill
 kalau.ūr, sights of a gun

<i>kalb</i> , steep	<i>χerīdī</i> ? from whom did you buy this horse ?
<i>kam</i> , little, small (in quantity)	
<i>kamer</i> , cliff	<i>kišā</i> ? where ? <i>ai</i> (<i>az</i>) <i>kišā</i> ? whence ?
<i>kamter</i> , less	
<i>kand-</i> : <i>kan-</i> , to dig	<i>kīšt</i> , <i>küšt</i> , sowing, cultivation ;
<i>kandāq</i> , stock of a gun	<i>kišta zār</i> , cultivated ground ;
<i>kār</i> , <i>kār</i> , business, work, act	<i>kišta zār k.</i> , to cultivate
<i>kārd</i> , knife	<i>kittasag</i> , shepherd's dog
<i>kašid-</i> : <i>kaš-</i> , to draw, pull	<i>kōu</i> , <i>kū</i> , mountain
<i>kāšt-</i> : <i>kār-</i> , to sow	<i>kōt</i> , coat
<i>kauk</i> , "chikor," red-legged hill partridge	<i>kūčük</i> , puppy
<i>kaulēs</i> , ladle	<i>kudām</i> ? <i>kuδām</i> ? adj. or pron., which ? which one ? <i>kuδām</i>
<i>kauš</i> , shoes	<i>šaχs būd ki ba šumā</i> gust?
<i>kè</i> , <i>ki</i> , <i>ke</i> , (1) conj. (corresponding in use to O.C.P. <i>kih</i>), that, so that, in order that, etc. ; <i>man fāridam ke hamī kār a bekenem</i> , I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that ; <i>hamū šaχs ast kè dīna rūz āmada būd</i> , it is the same man who came yesterday ; <i>hamū šaχs ast kè ḥorā dīna rūz zadam</i> , it is the same man whom I beat yesterday	<i>kuluχ</i> , thick, stout
<i>kerd-</i> , <i>kad-</i> : <i>kin-</i> , <i>kün-</i> , <i>ken-</i> , <i>kēn-</i> , to do	<i>kūm</i> , pillow ; <i>kūm i kūrpa</i> , <i>kūm i lēf</i> , pillow and quilt(?) ; <i>i</i> , probably for <i>o</i> = and
<i>kèrra</i> : <i>kèrra i asp</i> , foal	<i>kündā</i> , log, trunk of a tree
<i>kerta</i> , shirt	<i>kūrpā</i> , quilt
<i>kerwās</i> , cotton	<i>kursī</i> , chair
<i>ki</i> , v. <i>kè</i>	<i>kurūr</i> , crore
<i>kī</i> ? who ? <i>hamī asp az kī</i>	<i>kūtā</i> , short
	g
	<i>gadīk</i> , ewe
	<i>ganda</i> , bad ; <i>ādam i ganda</i> , a bad man
	<i>gandam</i> , wheat
	<i>gardan</i> , neck
	<i>gašt-</i> : <i>gerd-</i> , to go about ; <i>časpān gašta bē.ā</i> , come back quickly
	<i>gau</i> (<i>gāv</i>), cow, pl. <i>gauwān</i> (cattle) ; <i>māda gau</i> , cow ; <i>berza gau</i> , bull ; <i>gau rā jūšīd</i> , she milked the cow

<i>germ, garm</i> , hot	<i>χāmaχā</i> , willy-nilly ; <i>χāmaχā ba ma bitī</i> , you must give it to me ; <i>man ferdā χāmaχā mērawum</i> , I will certainly go to-morrow, I shall have to go to-morrow
<i>germī</i> , heat	
<i>gīlām</i> , knotted carpet	
<i>gīr</i> : <i>ba gīraš k.</i> , to catch it or him ; <i>gīr na ka</i> , don't delay (?)	
<i>girēwān</i> , collar of coat	<i>χāna</i> , house
<i>girift-</i> : <i>gīr</i> , to seize ; <i>dauraš</i>	<i>χānd-</i> : <i>χān-</i> , to sing, read
<i>giriftand</i> , they surrounded him (or it) ; <i>jilāv girift</i> , v. <i>jilāv</i>	<i>χandīd-</i> : <i>χand-</i> , to laugh
<i>gišna</i> , hungry	<i>χanjer</i> , dagger
<i>gōsāla</i> , calf	<i>χarāv</i> , thin (of animals, etc.), in poor condition
<i>guft-</i> : <i>go-</i> , (<i>g-</i>), to speak, say, tell	<i>χāst-</i> : <i>χō(y)-</i> , <i>χā-</i> , <i>χāh-</i> , to wish, want ; <i>man χāstam ki hamī kāra bekenem</i> , I wanted to do this ; <i>sē ta gūsfand mē-χāham</i> , I want three sheep
<i>gūl</i> , flower ; <i>gūl i gulāb</i> , rose ; <i>gūl i sūrī</i> , rose	<i>χasta</i> , tired
<i>guldār</i> , embroidered	<i>χau</i> , cf. <i>χāb</i> ; <i>raxt i χau</i> , bed-clothes
<i>gulū</i> , throat	<i>χauwānd-</i> : <i>χauwān-</i> , to make lie down
<i>gurēχt-</i> : <i>gurēz-</i> , to run away	<i>χerid-</i> : <i>χer-</i> , to buy
<i>gūsfand</i> , sheep ; <i>mādagūsfand</i> , ewe ; <i>ner gūsfund</i> , ram	<i>χert, χurt</i> , a weight (?)
<i>gūš</i> , -ā, ear	<i>χēst-</i> : <i>χēz-</i> , to rise, stand up
<i>gušāt</i> , loose	<i>χetārīk, χetārik, (χertārīk ?)</i> , small, little
<i>gūšt</i> , flesh, meat	
<i>guzāšt-</i> : <i>guzār-</i> , v.i. to pass by ; v.t. to leave put down	<i>χō.er, -ā (-ān ?)</i> , sister ; <i>bača i χō.er</i> , sister's child
	<i>χō.erzāda</i> , sister's child
	<i>χūb</i> , good
	<i>χüd, χid</i> , self ; <i>χüdam</i> , myself ; <i>χüdat</i> , thyself ; etc.
	<i>χūk</i> , pig
	<i>χūn</i> , blood
	<i>χunak</i> , cold
	X
<i>χāb</i> , sleep ; <i>χāb k.</i> , to sleep	
<i>χaber</i> , news, information	
<i>χaima</i> , tent	
<i>χākisterī</i> , grey	
<i>χāla</i> , maternal aunt ; <i>bača i χāla</i> , cousin	
<i>χālī</i> , empty	

χürd- : *χür-*, to eat
xuftan, early night, bedtime

γ

yalla, grain
yau.omū, kind of grain (?)
yaus, thick (as of a stick)
yenān, colt
yerib, strange

č

čabuk, quickly, swiftly
čādēr, *čādīr*, sheet, veil, head-cloth
čakman, cloak, "choga"
čand? how many? how much?
čand, (1) so, *čand kalān būd kē burdan na tonistam*, it was so big I could not carry it away; (2) a certain number of, some; *bād ai čand rūz*, after some days
čapdar, *čabdar*, window
čāqū, small knife
čār, four; *čār cār bigīr*, take four of each
čārdah, fourteen
čārmayz, walnut
čarānd- : *čarān-*, v.t. to cause to graze, pasture
čarid- : *čar-*, v.i. to graze
časpān, quickly, without delay; *časpān gašta bē.ā*, come back quickly
časpānd- : *časpān-*, v.t. to make stick, adhere

časpīd : *časp-*, v.i. to stick, adhere

čašm, eye; *pušt i čašm*, eyelid
čāšt, later morning; *nān i čāšt*, breakfast

čē ? čē ? adj., what . . . ? *čē hawāl dārīn* ? how are you? (= what state of affairs have you?); *čē tār*? how? in what way?

čērā ? čēra ? why?

čermger : *ustā čermger*, leather-worker (?)

čī ? pron. what? *ū čī mēguft*? what was he saying? *šumā čī mēgirīn*? what are you taking? *čī gus(t)*? what did he say?

čil, *čel*, forty

čimča, spoon

činār, chenar tree

čind- : *čin-*, to pluck, gather

čīz, thing

čūb, wood, stick

čuča i mery, chicken

čuk, straight, upright (?); *čuk bē.es*, stand straight

čukīd-, *čikīd-* : *čuk-*, *čik-*, to hammer, pound, hammer in; *mēχa bučuk*, hammer in the nail

j

jā, place

jāla, hail (my MS. is uncertain and *žāla* might be read, but

the probability of *jåla* is increased by the Madaglašti form *jōla*)

jān, life; *bē jān*, weak

jau, barley

jauwârī, maize

jēp, pocket

jēwuk, pocket

jīger, liver

jīl, v. *jūl*

jilau, *jilāv* (reins, bridle);

duzd ser i rāh jilau.išōn

giriftan, robbers waylaid them, held them up

jū, *jūb*, channel; *jū i åb*,

stream; *jū i kalân*, big stream;

jū i ketārik, small stream

jūbår, irrigation channel

jūl, *jūl*, blanket

jumbid-: *jumb-*, v.i. to shake

jumbånd-: *jumbån-*, v.t. to shake

jūråp, socks

juryåt, curds

jūš, boiling; *au i jūš*, boiling

water; *jūš åmadan*, v.i. to boil

jūšid-: *jūš-*, to milk; *gåv rå*

jūšid, she milked the cow

jūšond-: *jūšon-*, v.t. to boil

y

y (for *i* between vowels), this, these; *ai-y-aspå kudåmšün mīgirin?* which of these

horses are you going to take?

ya, (either) or

yak, one; *yaki nīm (rūz)*, a (day) and a half

yakī, a single one; *pēš yakī būt ålē do šut*, formerly there was one, now there are (have become) two

yåzdah, eleven

t

ta, particle used after numerals; *do ta bigirin*, take two; *sè ta gūsfand mēšūram*, I want three sheep; *sè ta sè ta betī*, give three to each

tå (1), a form of *tū* in the oblique cases: *qišlāq i tå*, your village

tå (2), up to, till: *tå dīnu rūz*, up to yesterday; *ai pår sål tå ålē*, from last year up to the present time

taya, maternal uncle; *bača i taya*, cousin

tai, inside; *ba tai i sandūq*, in the box; *tai i jēp*, in the pocket

takīya, pillow

taxta, plank

talabid-: (*talab-*?), to demand, seek in marriage; *Īsåq ai Mådaubid duxter talabid*, I. asked M. for his daughter in marriage

<i>tâlē</i> = <i>tâ ålē</i> , up till now	<i>tufang</i> , rifle ; <i>tufang a zadam</i> , I fired the rifle
<i>tang</i> , tight	<i>tufangča</i> , pistol
<i>tânist-</i> : <i>tân-</i> (or vowel å, o), to be able, can ; <i>čand kalân bûd kèburdan</i> (or <i>werdâštan</i>) <i>ne tonistam</i> , it was so big that I was unable to carry it (or carry it away) ; <i>ålē nametânam birawam</i> or <i>ålē raftan nametânam</i> , I cannot go now ; <i>dîna rûz na tânistam birau.am</i> , I was unable to go yesterday ; <i>natânistum ki bê.åyam</i> , I was unable to come	<i>tuxm</i> , <i>tiχm</i> , (seed ?) ; <i>tuxm</i> , i mery, hen's egg
<i>tâq</i> , room	- <i>tum</i> , - <i>tî</i> , v. <i>dâd-</i> : <i>t-</i> , to give, etc.
<i>tâqîn</i> , peaked cap worn inside a turban (Indian, "Kullah")	<i>tût</i> , mulberry
<i>târ</i> , manner ; <i>če târ basta ī?</i> how have you tied it ?	
<i>taraf</i> , direction ; <i>ba kudâm taraf meraue?</i> in what direction are you going ?	d
<i>tarsiđ-</i> : <i>tars-</i> , to fear, be afraid	<i>dâd-</i> : <i>t-</i> , to give
<i>tâzî</i> , hound	<i>dâh</i> , ten
<i>tèz</i> , quick, swift	<i>dahân</i> , mouth
<i>tigma</i> , button	<i>dahum</i> , tenth
<i>tîng</i> , steep	<i>dâlân</i> , verandah
<i>tîr</i> , beam, rafter	<i>dandân</i> , tooth
<i>tišna</i> , thirsty	<i>dânist-</i> : <i>dân-</i> , to know
<i>toi.i</i> , under, underneath ; (<i>kûm</i>) <i>toi.i ser mikunè</i> , you place (the pillow) under your head	<i>daraxt</i> , -å, tree,
<i>toi.i</i> , young foal ; <i>mâda toi.i</i> , f., <i>ner toi.i</i> , m.	<i>dast</i> , hand, arm ; <i>band i dast</i> , wrist
<i>tû</i> , to, thou	<i>dastak</i> , small beam
	<i>dastâr</i> , sort of turban ; <i>dastâr i safed</i> , white turban
	<i>dâšt-</i> : <i>dâr-</i> , to have, possess ; 3rd sg. <i>dâra</i> , is, there is ; <i>injâ hêci sang na dâra</i> , there are no stones here
	<i>daur</i> , round about ; <i>daur i xâna</i> , round about the house ; <i>dauraš giriftand</i> , they surrounded it (him) ; <i>daurmadaur</i> , round about.
	<i>dêg</i> , v. <i>dèk</i>
	<i>dèk</i> , <i>dêg</i> , cooking-pot
	<i>dexter</i> , daughter, girl
	<i>der</i> , door

<i>derānd-</i> : <i>derān-</i> , <i>deron-</i> , v.t. to tear	<i>paidā k.</i> , to find, procure <i>paitauwa</i> , leg-bandages, putties
<i>derūn</i> , women's quarter's, private part of a house	<i>paxt-</i> : <i>paz-</i> , to cook <i>pām</i> , wide, broad
<i>dēwāl</i> , wall	<i>pānj</i> , five
<i>dīd-</i> : (<i>bīn-</i> ?), to see	<i>panja</i> : <i>panja i dast</i> , the open hand, finger, first finger ; <i>panja i pā</i> , the foot, toes ; <i>śāh panja i kalān</i> , the second finger
<i>dīger</i> , other, additional ; <i>čand rūz i dīger bāz mērawē?</i> in (i.e. after) how many more days will you go back again ?	<i>panjā</i> , fifty <i>pānzdah</i> , fifteen <i>pārčam</i> , fringe of hair on forehead
<i>dīna rūz</i> , yesterday	<i>parīd-</i> : <i>par-</i> , to fly
<i>dīnyā</i> , world	<i>pār sāl</i> , last year ; <i>pār sāl pas</i> <i>āmadam</i> , I came back last year
<i>do</i> , <i>du</i> , two	<i>pas</i> , adv. : (1) after (of time) ; <i>pas az ū</i> , after that ; <i>pas ferdā</i> , the day after tomorrow ; (2) back (of place)
<i>dūy</i> , buttermilk	<i>pas i pā</i> , back of ankle
<i>dūxt-</i> : <i>dūz-</i> , to sew	<i>past</i> , low-lying, low, mean (?) ; <i>ādam i past</i> , an ill-bred (?) man
<i>duxter</i> , vide <i>dexter</i>	<i>pāšna</i> , heel
<i>dūl</i> , heart	<i>patük</i> , a kind of grain
<i>dūmād</i> , son-in-law	<i>pērār sāl</i> , the year before last ; <i>pēš pērār sāl</i> , the year before the year before last
<i>dumba</i> , sheep's tail ; <i>ravyan i dumba</i> , mutton-fat	<i>perē rūz</i> , <i>perirūz</i> , the day before yesterday ; <i>pēš perē rūz</i> , the day before the day before yesterday
<i>dūr</i> , far, distant	<i>pertuft-</i> : <i>pertā-(-oi-)</i> , to throw,
<i>durāz</i> , long, tall ; <i>ādam i durāz</i> , tall man	
<i>durōy</i> , lie, untruth	
<i>duyum</i> , second	
<i>duzd</i> , <i>duz</i> , robber, thief	
<i>dwāzdah</i> , twelve	
P	
<i>pā</i> , foot, leg	
<i>paga</i> , early morning, to-morrow morning	
<i>pahlawān</i> , strong, powerful (physically) ; <i>bisiār</i> <i>ādam i pahlawān ast</i> , he is a very strong man	

fling down; *mīperトイyum*, I throw down; *bipertā!* throw down! (Equated in meaning with Mn.P. *andāχtan*. With *pert-* cf. Mn.P. (dial.) *part kerdan*, to fling away; *part šudan*, to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

pēš, adv. (1) forward, in front, to (of persons); *pēš i ḍraftam*, I went in front of him, or I went to him; (2) before (time), formerly; *pēš az ū*, before that; *pēš yakī būt*, formerly there was one; v. *perē* and *pērār*

pēšāni, forehead

pēšin, early part of afternoon

pī.āz, onion

pider, -ā, father

pīser, -hā, son

pōu, quarter; *sè pōu*, three-quarters; *nīm pōu*, one-eighth

poi.angi, lowland; *qīslāq i poi.angi*, a village in the low-lying land, plains

poiyān, *pōi.ān*, down, downwards; *ai koh poi.ān āmad*, he came down from the hill

pōst, skin

(?) : *pōš*, to sow (?); *i zamīn qalwa kada bipōšim*, let us sow this ploughed land *puxta* v. *paxt-*; *puxta bugo=rāst bugo!* speak truly, speak the truth!

pursid- : *purs-*, to inquire *pušt*, back; *pušt i bāng* (on the top of the roof)

pušük, -ān, cat

pür, full

b

ba, to, at, in, into

bača, -hā, child, boy

bad, evil, bad; *badter*, comp. of do.; *batterīn*, superl. of do.

bād, after (time); *bād az ū*, after that

bād, wind

Badaχšān, country of Badakhshān

Badaχšī, *Badaχšāni*, of or belonging to Badakhshān, Badakhshāni

badan, body

bāft- : *bāf-*, to weave

baitāl, mare

baitalčā, 2-year-old filly

bāχ, garden with big trees

bāχčā, garden (small trees)

bāχt-, *boχt-* : *bāχ-* : (1) to lose (a game, etc.) (?); (2) to weave (clerical error for *bāft-* : *bāf-* ?)

<i>bålå</i> , above; <i>rū ba bålå</i> , upwards	<i>bēhter</i> , better
<i>bålå i</i> , on top of, upon	<i>bēhterīn</i> , superl. of last; best
<i>bålågī</i> , upland; <i>qišläq bålågī</i> , a village in the mountains	<i>bēx</i> , root
<i>båm</i> , roof	<i>bēx-</i> : <i>bēz-</i> , to sift
<i>band</i> , joint; <i>band i dast</i> , wrist; <i>band i pā</i> , ankle	<i>bēl</i> , spade, shovel; <i>bēl z.</i> , to dig
<i>bång</i> , <i>bång</i> , roof, v. <i>båm</i>	<i>bēla</i> , gloves
<i>båqila</i> , pl. <i>båqilå</i> , bean	<i>bēmår</i> , ill, sick
<i>baråbar</i> , <i>biråber</i> , level, equal, alike, sound, in good order; <i>mijåz i šumå baråbar as?</i> are you in good health?	<i>ber</i> , chest, breast
<i>baråbar mēgirīm</i> , we shall take (shares) alike, share equally	<i>berf</i> , snow; <i>berf bårīd</i> , it snowed
<i>bårån</i> , rain	<i>berīnj</i> , brass
<i>barg</i> , leaf (of tree)	<i>beroi i</i> , for the sake of, for
<i>bårīd-</i> : <i>bär-</i> , to rain, to fall (of rain, snow, etc.)	<i>bērūn</i> , men's quarters, public part of a house
<i>bårik</i> , thin (as rod), narrow	<i>berzagau</i> , ox, bull
<i>barra</i> , lamb	<i>bīča</i> , kid
<i>båš-</i> , v. <i>bud-</i> , may be	<i>bilaχša</i> , thin (?); <i>ådam i bilaχša</i> , a thin man (?)
<i>bast-</i> : (<i>band-?</i>), to tie, fasten	<i>bīnī</i> , nose
<i>batta</i> , separate; <i>biši batta</i> , sit separate, apart	<i>biråder</i> , -å, <i>bråder</i> , brother; <i>biråderzåda</i> , brother's child
<i>batterīn</i> , superl. of bad	<i>birqa</i> , woman's veil
<i>båz</i> , again	<i>bīst</i> , twenty
<i>båžgī</i> , -åñ, kitten	<i>bistum</i> , twentieth
<i>bē</i> , without, lacking in, <i>bē quwat</i> , weak; <i>bē jåñ</i> , weak, feeble; <i>bē aqel</i> , stupid, foolish	<i>bisyår</i> , <i>bisi.år</i> , very
<i>bēd</i> , willow	<i>bižilak</i> , joint; <i>bižilak i dast</i> , wrist; <i>bižilak i pā</i> , ankle
<i>bēdår</i> , awake, wakeful, on the watch	<i>boi.īs</i> , reason, cause; <i>boi.īs i čè i kår a kadī?</i> for what reason (i.e. why) did you do this?
	<i>boi.īst</i> (pret.), <i>båad</i> , <i>båt</i> , <i>boiyad</i> (pres.): it is necessary that; must, ought to (impers.); <i>imrūz båad birawum</i> , I must go to-day; <i>båt šumå</i>

i kār a bikunīn, you must do this; *nemīboiyad ki birawī*, you mustn't go, you need not go; *šumā ra na boi.ist kè i kār a šumā bikunīn*, you should not have done this

brinj, berinj, rice (cleaned)

būd-, to be (pret. base); *būd, būt*, 3rd sg. pret.; subj. base, *bāš-*

buland, high

būr, grey (?)

burd- : ber-, to carry away

burīd- : bur-. to cut, cut off

burūt, moustache

büz, goat; *māda büz*, f., *ner büz*, m.

f

fan, deceit, trick; *mārā fan zadi*, you tricked me, gulled me

fārīd- : fār-, för-, to wish, want, intend; *man fārīdam (mēfāram) kè hamī kār a bekenem*, I wanted (want) to do this; *ālē mēfāram ki birauwam*, I want to go now; *imrūz dil i māra (sic) namīfāra*, I have no desire (for it) to-day

ferbē, fat

ferdā, to-morrow; *pas ferdā*, the day after to-morrow

ferš; *ferš i zamīn*, floor

firistād-, (pres. base ?), to send
fulān, such and such; such and such a person

fulāt, steel

furōχt- : ferōš-, ferūš-, to sell

w

wāda i werdī, night-time (between *χustan* and *nīm i šap*)

wāguzār k., to make over to

waχt, time

-*wārī*, like, resembling; *misl i sagwārī mānd*, it resembled a dog

wāskat, waistcoat

watan, native country

wazmīn, heavy

werdāšt- : werdār-, to take up, carry away, remove; 1st pers. sg. indic., *wermīdāram*; 2nd sg. impv., *werdār*

werdī, glossed *χau*; v. *wāda* but perhaps connected with *wird*

wēirā, gums

s

sabuk, light (of weight)

sad, hundred; *du sad*, two hundred

sadā, noise

sāf, clear, bare

safēd, white

sag, -ān, dog; *māda sag, -ān*, bitch; *ner sag, -ān*, dog, m.

saxt, hard; *saxt bē.ā*, come quickly (?)

sāχta, sāχt ; ēī sāχta āmada ī ? how have you come ?	serd, cold ; šau serd xērdīm, we were (or caught) cold at night ; dastam serd kerda ast, my hand has got cold
bā ēī sāχt mēraivē ? how are you going to go ?	sē.ū, apple
(Apparently perf. pc. act. and verbal noun of Mn.P. vb. sāχtan : sāz-, to make, arrange, which in M.C.P. may also mean "to get along with, agree with", or "to make fraudulently", cf. sāχtagī = fraud, swindle. The B. idiom above has probably something of the force of the Eng. "manage" as in : "How did you manage to come ?" "How will you manage to go ?")	sèyum, third
sāl, year	sēzdah, thirteen
sallah, (a sheet of cloth, "čādīr"); turban, "lungī"	sī, thirty
sandalī, chair	sī.ā, black
sang, stone; sang i osi.āb, millstone	sīχ, (skewer ?), cleaning-rod of rifle
sanglāχ, stony	sipārīd- : sipār-, to entrust to, commit to
saar, morning	siper, shield
sauz, green	siperz, spleen
sāz k., to make, fashion	sirχ, red
sē, sē, three	sīyum, thirteenth
ser, sar, head ; ser, sar i . . . , on top of, on upon, end of . . . ; ser i mēz, on the table ; sar i rāh, on the road, on the way ; ser i zulfa mibura, he cuts, trims, his hair	soχt- : sanj-, v.t. to weigh
	sōχt- : sūz-, v.i. to burn
	sup, sub, morning
	sūrī, (red ?); gül i sūrī, rose
	sutūn, pillar
	suzānd- : sūzān-, v.t. to burn
	s
	šāh, (king) ; šāh panja i kalān, the second finger
	šahr, town, city
	šāχ, branch
	šāχs, person, individual, personage
	šālī, paddy, growing rice
	šām, evening, nightfall ; nān i šām, evening meal
	šamšēr, sword

šānd- : *šān-*, to cause to sit, seat, place
šānzdah, sixteen
šap, night, v. *šau*
šas(t), sixty ; *šast o yak*, sixty-one ; *šastum*, sixtieth
šast, thumb
šaš, six
šau, *šab*, *šap*, night
šauher, husband
šikāf k., v.t. to split
šikast- : *šikan-*, v.t. and v.i. to break
šikam, stomach, belly
šinauwīd- : *šinauw-*, to hear ; *bišinau*, hear, listen ; *mēšinawum*, I hear
šīr, milk
šīš, lungs
šīšt- : *šīn-*, to sit, sit down ; *mēšīnam*, I sit ; *šīstam*, I sat ; *bišī*, (sg.), sit down ! *bišīnīn*, (pl.), sit down !
šōna, shoulder
šud- : *šaw-*, to become, be accomplished
šudagi (noun from *šuda*, p.p.c. of *šudan*), coming into existence, v. *nau*
šumā, pl. you
šumārīd- : *šumār-*, to count
-šūn, (enclitic), them, their
šūrīd- : *šūr-*, to seek, search for, want ; *bišūr paidā ko*, search for and get it ; *šūrīdam ḥftamaš*, I have sought

for and got it ; *sēta gūsfand mēšūram*, I want three sheep
šūšt- : *šū-*, to wash ; *bišū'm ya na šū'm* ? Should I wash (it) or not ? *Bušū'š* ! wash it !

z

zad- : *zan-*, to strike, beat
zāmīn, earth, ground, land
zan, wife
zarūr, necessary
zerdālū, apricot
zēr i, under, beneath, below ; *zēr i kurṣī*, under the chair
zert, *zerd*, yellow
zīna, staircase, steps
zīrāk, clever, smart
zoi.īd : *zoi(y)-*, to give birth to
zorāwer, strong, powerful
zulf, long hair (human)
zuwān, tongue

ž

žāla (?), v. *jāla*

I

lak, lakh, 100,000
lakük, *likik*, finger ; *lakük*, *likik i ḥetārik*, little finger
langārī, big dish
lau, -ā, lip
lēf, probably = *liḥāf* ; *kūm i lēf*, pillow and quilt (?), bedding
lenj, cheek
likik, v. *lukük*
lingī, "lungi," a head-dress

<i>list-</i> : <i>lēs-</i> , to lick	<i>merd</i> , -ahā, man	
<i>lišm</i> , thin (as of paper, etc.)	<i>mezd</i> , <i>mez^d</i> , wages	
<i>lūla</i> , tube ; <i>lūla i tufang</i> , rifle barrel	<i>mī.ān</i> , <i>mī.āñ</i> , (1) small of the back, waist	
m		
<i>ma</i> , (1) neg. part. with impv., cf. also <i>χāmaχā</i> , nolens volens ; (2) part., cf. <i>daur-</i> <i>madaur</i> , round about	<i>mī.ān i</i> , (2) prep. in the middle of, among ; <i>mī.ān i merdum</i> , among the people	
<i>mā</i> , we	<i>mijāz</i> , health ; <i>imrūz mijāz i</i> <i>śumā barābar as ?</i> are you well to-day ?	
<i>mādar</i> , -ā, (-ān ?), mother	<i>mīs</i> , copper	
<i>māda</i> , female ; <i>māda gau</i> , cow ; <i>māda buz</i> , she-goat	<i>misl i</i> , like, resembling	
<i>maidikik</i> , <i>maidikak</i> , small ; <i>kū</i> <i>i maidikik</i> , small hill ; <i>qišlāq i</i> <i>maidikik</i> , small village	<i>mōza</i> , long leather boots	
<i>mål</i> , property ; <i>mål i man as</i> , it belongs to me	<i>mū</i> , hair	
<i>målīd-</i> : <i>mål-</i> , v.t. to rub	<i>mūbandak</i> , plait of hair ; <i>mūbandak bāftan</i> , to plait the hair	
<i>man</i> , I	<i>muloi.im</i> , soft, gentle	
<i>mānd-</i> : <i>mān-</i> , (1) v.i. to stay ; v.t. to leave, place ; <i>bānīm</i> = <i>bimānīm</i> , shall we put (it) down ? <i>Hamānjā māndu-</i> <i>maš o χēstum o raftam</i> , I put it down there and got up and went off	<i>murd-:mber-</i> , to die ; <i>mēmbera</i> , he is dying ; <i>mēmberīm</i> , we are dying	
<i>mānd-</i> : <i>mān-</i> , (2) v.i. to re- semble ; <i>misli sagwārī</i>	<i>muža</i> , eyelash	
<i>mānd</i> , it resembled a dog	<i>müžük</i> , kind of pulse, or bean	
<i>mānja</i> , bedstead	n	
<i>maska</i> , butter	<i>na</i> , <i>nē</i> , neg. part. ; <i>namētānam</i> ,	
<i>merdum</i> , people	I cannot ; <i>pēš nē-y-ā</i> , don't come forward	
<i>mery</i> , fowl	- <i>na</i> (?) form of the accusative ending (?)	
<i>mēχ</i> , nail, peg	<i>nā</i> , <i>nā i osi.āb</i> , water-lead of mill	
	<i>nafer</i> , person, individual	
	<i>nāχūn</i> , nail (finger or toe)	
	<i>nān</i> , <i>nāñ</i> , <i>nō</i> , bread ; <i>nān</i> <i>i čāst</i> , morning meal ; <i>nō</i>	

<i>i nīmrūz</i> , midday meal ;	<i>rēša</i> , root, roots
<i>nān i šām</i> , evening meal	<i>rikāwī</i> , <i>rikābī</i> , dish, plate
<i>nāšpōtī</i> , pear	<i>rīš</i> , beard ; <i>rīš i safīd</i> , grey-beard, elder man
<i>nau</i> , v. <i>nū</i> ; <i>nau-śudagī</i> , of recent origin	<i>rīšt-</i> : <i>rēs-</i> , to spin
<i>nawad</i> , ninety	<i>rōda</i> , entrails
<i>naz(d)</i> , to (of persons) ; <i>naz(d) i ḍ raftam</i> , I went to him	<i>rōyan</i> , ghee, grease ; <i>rōyan i zerd</i> , clarified butter, ghee ; <i>rōyan i dumba</i> , mutton fat (for cooking)
<i>nazdīk</i> , near	<i>rū</i> , (face, surface) ; <i>rū i mēz</i> , on the table ; <i>rū ba bālā</i> , upwards, uphill
<i>ner</i> , male ; <i>ner buz</i> , he-goat ; <i>ner āsp</i> , stallion ; <i>ner sag</i> , male dog	<i>rūdχāna</i> , river
<i>nīm</i> , half ; <i>nīm rūz</i> , midday ; <i>nīm i šap</i> , midnight	<i>ruft-</i> : <i>rū-</i> , to sweep ; <i>ruftum</i> , I swept ; <i>mēru'm</i> , I sweep
<i>nīma</i> , half-full	<i>rūpi.a</i> , rupee
<i>nīmāz i dīger</i> , later afternoon	<i>rūz</i> , day
<i>nū</i> , recently ; v. <i>nau</i>	
<i>nu^h</i> , nine	
<i>nū.um</i> , ninth	
<i>nūzdah</i> , nineteen	
R	
<i>raft-</i> : <i>raw-</i> , <i>rau-</i> , to go	
<i>rag</i> , vein, tendon ; <i>rag i pas i pā</i> , tendo Achillis	
<i>rāh</i> , road	
<i>raχt</i> ; <i>raχt i χau</i> , bedding, bed-clothes	
<i>rān</i> , thigh	
<i>randa</i> , carpenter's plane	
<i>rang</i> , ibex	
<i>rasānd-</i> : <i>rasān-</i> , to cause to arrive, to cause to reach	
<i>rasīd</i> : <i>ras-</i> , to arrive, reach	
<i>rāst</i> , correct, true	
<i>rēχt-</i> : <i>rēz-</i> , to pour out, spill	
H	
<i>haft</i> , seven	
<i>hālē</i> , v. <i>ālē</i> , now	
<i>ham</i> , 'am, also	
<i>hamānjā</i> , <i>hamūnja</i> , that same place, that very place, there	
<i>hamī</i> , adj. and pron., this same, this very, this ; v. <i>amī</i>	
<i>hamī ālē</i> , this very moment ; just now	
<i>hamū</i> , adj. and pron., that same, that very, that ; v. <i>amū</i>	
<i>haq</i> , rightful claim, rights, dues	
<i>hast-</i> , 'ast-, pres. base vb. to be	
<i>hašt</i> , eight	
<i>hawā</i> , air, atmosphere ; <i>bisyār</i>	
<i>hawā.ī garm ast imrūz</i> , it is very hot to-day	

hawāl, circumstances; *čè hawāl dārīn?* how are you?
hazār, thousand
hēčī . . . (na), not any; *injā*

hēčī . . . sang na dāra,
 there are no stones here
herčè, whatever
hušī.ār, clever

MADAGLAŠTI VOCABULARY¹

ā, å

āberū, eyebrow
ādam, -*hā*, man
āftau, sun; *āftauras*, sunrise,
 early morning; *āftau čāšt*,
 forenoon; *nūn i āftauras*,
 early morning meal; *āftau nīmrūz*, midday
āhān, *āhon*, iron
 † *āhī*², sigh
ālē, *ālī*, now
āmad-: *oi(y)-*, to come
āranj, elbow
āsi.āb, mill; *jūbār i āsi.āb*,
 mill-stream; *sang i āsi.āb*,
 millstone; *nau i āsi.āb*,
 water conduit, pipe to mill
āsmān, sky
āsta, slowly; *āsta nā ra*, don't
 go slowly
āstīn, sleeve
āšiq, adj., in love; noun, lover
āteš, fire
āv, *au*, water; *āv i germ*, hot
 water; *au i serd*, cold water
āwurd-: *ār-*, to bring

a

abdah, seventeen
agar, if; *agar bīmārī šawad*,
 if there should be illness
ai, v. *az*
ajai.ib, adj. strange, peculiar
akšāhi? from where? *akšāhi*
sadā i kamān āmad? where
 did the report of the rifle
 come from?
alaχša, jaw
ambūr, pincers
amuk, paternal uncle
anār, pomegranate
angišt, charcoal
angüšt, finger, toe; *angüšt i*
pā, toe
aqab, behind; *ō ai aqab āmad*,
 he came behind (them); *ūnā*
ba aqab i ō raftan, they went
 after him; *ba aqab gašt*, he
 went back
aranda, plane
arpa, back of shoulders
arrah, saw
asaqūl, headman, "kadχudā"

¹ For order of arrangement *v. supra*, p. 174.

² The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

asp, -ā, horse

-aš, his, her, its; him, her, it

ašterē, ašterī? how? *ašterē*

basta karda īd? how have you tied it? *ašterē bibandīmaš?* how are we to tie it up?

az, ai, from, of, belonging to

aždah, eighteen

i

ī, (1) adj. pron. this; adj. these; *ī daraχt*, this tree; *ī aspān*, these mares

-*ī*, (2) 2nd sg. enclitic of verb to be, thou art

īnā, īna, pron. pl. these; *ai īnā dü tā bigīr ba χüdat*, take two of these for yourself; *īnā ai kī an'*? whose are these?

īnām, present, gift, reward; *ba īnhā īnām kerd*, he gave them a reward

īrā, pron. obl. sg., this, this one; *īrā bai man bide*, give this one to me

īstād- : īst-, to stand, stand still, halt; *b'īst*, halt!

m'īstam, I stand

īstāda, standing; *čēra īstāda i?* why are you standing?

i

i (*iżāfa*), of; connective between noun and adj.

imrūz, to-day

imsāl, this year

imšau, to-night

o

ō, ū, he, she, it, that; v. *ū*

ū, u

ū, ū, (1) adj. that; *ū daraχt*, that tree; (2) pron. 3rd pers., he, she, it, that one
uftād- : uft-, to fall; *m'iftē*, you will fall

-*um*, (1) adj. pron. 1st sg. enclitic, me, my; *tangum na kun*, don't worry me; *dastum*, my hand

-*um*, (2) 1st sg. pres. enclit. vb., to be, I am; *tangum*, I am in difficulties

ūnā, ūnhā, pron. 3rd pl. they, those

ustā(d), ironsmith

ai

ai, v. *az*; from, of, belonging to; *ai pārīna*, from last year; *īnā ai kī an'*? whose are these?

au

au, v. *āv*

aurat, woman, wife

q

qai; *qai k.*, to vomit

qalbīs, large dish for washing (meat?) in

qālin, "gilim," woven carpet

†qāmat, figure, stature

<i>qarīb</i> , near	<i>kerd-</i> , <i>kud-</i> : <i>kün-</i> , to do, make ;
<i>qīmat</i> , price	<i>sauza kad</i> , <i>sauza mīkünad</i> , it grew, sprang up (grows, etc.) of plant
<i>qišlāq</i> , village	
<i>qubā</i> , button	
<i>quwati</i> , strong, powerful	<i>kèrra</i> , <i>kèrra i asp</i> , foal
	<i>ki</i> , <i>kè</i> , (1) conj. that quasi ; (2) pron. rel. who, that
k	
<i>kābūt</i> , blue	<i>kī</i> ? who ? whom ? <i>asp az kī</i>
<i>ṭkāfir</i> , unbeliever, non-Muslim	<i>χerīdī</i> ? from whom did you buy the horse ? (with the suppression of the rel. pron.);
<i>kafš</i> , shoes	<i>kī būd ba šumā guft</i> ? who was it (that) told you ? <i>kī būd</i>
<i>kah</i> , broken straw, "bhūsa"	<i>tū zādī</i> ? who was it (whom) you struck ?
<i>kai</i> ? when ? <i>i χabera kai ba i</i>	
<i>tū dādand</i> ? when did they	
give you this news ?	
<i>kalān</i> , big, large, great ; <i>kalān-</i>	
ter, bigger, etc.	<i>kīr</i> , penis
<i>kalapā</i> , downwards	<i>kirta</i> , shirt
<i>kalau.ur</i> , rifle sights	<i>kišau</i> ; <i>kišau k.</i> : <i>čīzī marā kišau</i>
<i>kam</i> , <i>kiam</i> , little, small (in	<i>kerdī</i> , you told me something
quantity)	<i>kišt</i> ; <i>kišt k.</i> , to cultivate, till ; v. <i>küšt</i>
<i>kamān</i> , rifle ; <i>kamān i kuta</i> ,	
short rifle ; <i>kamān i dərāz</i> ,	<i>kōt</i> , coat
long do. ; <i>kamān i bārīk</i> ,	<i>kučik</i> , puppy
small bore do. ; <i>kamān i</i>	<i>kudām</i> ? adj. pron. which ?
<i>yafs</i> , large bore do. ; <i>sudā i</i>	which one ? <i>kudām šaxs bā</i>
<i>kamān</i> , report of a rifle shot	<i>i šumā guft</i> ? which person told you ? <i>azī aspān kudām-</i>
<i>kamaqel</i> , stupid	<i>šun mīgīrī</i> ? which of these horses will you take ?
<i>kamtāqat</i> , weak	
<i>kand-</i> : <i>kan-</i> , to dig	<i>kuft-</i> : <i>kūb-</i> , to pound
<i>kandan</i> , steep (of the ground	<i>kūh</i> , hill, mountain
below one)	<i>kuluχ</i> , thick, stout ; <i>ādam i</i>
<i>kār</i> , work, business	<i>kuluχ</i> , a stout man
<i>kārd</i> , knife	<i>kundāχ</i> , stock of a gun
<i>kašīd-</i> : <i>kaš-</i> , to draw, drag	<i>kurpa</i> , quilt
<i>kāšt-</i> : <i>kār-</i> , to sow, cultivate	<i>kursī</i> , chair
<i>katuk</i> , ewe	

kušā? where? *âle kušā mī-*
rawē? where are you off to
 now? *az kušā âmada ē?*
 where have you come from?
kušā būdīd? where were
 you? where have you been?
 cf. *akšâhī* = from where? q.v.
küšt, cultivation, agriculture;
waxt i küšt, sowing time;
 v. *kišt*
kūta, short

g

ganda, bad, evil; *âdam i*
ganda, a bad man
gandum, wheat
ganjīna, room, sleeping-room
gardan, neck
gau, -*wān*, -*wahā*, cow; *mâda*
gau, cow
germ, hot
germī, heat
gerdând- : (*gerdân-*), to cause
 to be; *čūčahā râ da derûn*
i sanâj gerdânda as', he has
 put the cubs in the grain
 skin
girbân, *girwân*, collar (of coat)
girift- : *gîr-*, to seize, catch
gišna, hungry
goi.îd-, *goi.y-*, to copulate
gôsâla, calf
guft- : *gô-*, *g-*, to say, tell
gül, flower
gulχâr, rose, rose-bush
gulû, throat

gürêxt- : *gürêz-*, to run away,
 escape
gûspand, *gûsfand*, sheep (m.)
gûš, ear
gûšt, meat, flesh
gyašt-, *gašt-* : *gard-*, to go
 about
gyašt- : *guzâr-* (?), to pass by
gyâšt-; *guzâr-*, to leave behind,
 place, put down

X

†xâb, sleep; v. *xau(b)*
xâbând-, *xâwând-* : (*xâwân-*),
 to make lie down
xaber, n. news, information;
 adj. informed, aware; *xaber*
šid, he came to know, be-
 came aware
xaima, tent
xâlî, empty
xâluk, maternal uncle; *bača i*
xâluk, maternal cousin
xam, steep (of ground above
 one)
xâm, open ground, "maidân"
xâna, house, home
xând- : *xân-*, to read, sing
xandîd- : *xand-*, to laugh
xarâb, thin, in poor condition
 (of animals)
xâst- : *xâh-*, to wish, desire,
 want; *mîxâham*, *bîō*, I
 want you, come; *sî ta gûs-*
pand *mîxâham*, I want
 three sheep

χau(b), sleep; *χau(b) k.*, to sleep; *bira*, *χauba kun*, go off and sleep; *χau(b) kerda būdīm*, we had fallen asleep; v. *χāb*

χerd, small; *χerdter*, smaller
χerdūna, kid (?); *χerdūna i nar*, m.; *χerdūna i māda*, f.

χerid- : *χer-*, (*χār-*), to buy

χertik, small, little

χid, *χüd*, self; *χidam*, myself; *χidaš*, himself, etc.

χirs, bear

χisi (? = *χudaš rā*), himself (?); *ū χisi him marda kerda ast*, and that one has pretended to be dead (?)

†*χiyāl*, thought

χōher, -*wān*, sister; *duχter i χōher*, niece (sister's daughter)

χoi.isk, hammer

χōwerzāda, nephew, sister's son

χūb, good, well, pleasantly; *χūb āmadīm*, we made our journey here comfortably

χuftan; (*nimāz*) *χuftan*, the time of prayer before midnight

χūn, blood

χunak, cool, cold

χunaki, n. cold

χürd- : *χür-*, to eat, drink

γ

γāfil, thoughtless, careless
γafs, thick (of a stick, etc.)

yalla, grain

yamī, tired, weary

yarib, strange, foreign

č

čābuk, quickly; *čābuk bira*, go quickly

čakman, "choga", cloak

čamča, spoon

čand, adv. so; *čand kalān kè na tānistam werdāram*, so big that I couldn't take it away

čand ? a. how many ? pro. how much ? *čand rūz ūd tā āmada ē* ? how many days is it since you came ? *čand rūz i dīger mīrawī* ? in how many days will you be going away ? *qīmataš čand ast* ? what is the price of it ? *čand mīχā.ē* ? how much do you want for it ?

čāpīr; *čāpīr*, k. to surprise and rob (?) or to surround (?) cf. P. *čāpidan*, and Afy. *čāpēr*.

čār, four

čarānd- : *čarān-*, v.t. to graze

čār bīst, eighty

čārdah, fourteen

čārī čārī, four each; *čārī čārī bigīr*, take four of each; *čārī čārī bidešūn*, give them four each

čarid- : *čar-*, v.i. to graze

čārmās, walnut

čārum, fourth	j
časpān, continuously, without halting(?) ; časpān bī.ā, come quickly	ja, place
časpānd- : časpān-, v.t. to cause to stick, to cause to adhere	jakīd- : jak-, to jump, leap
časpīd- : časp-, v.i. to stick, adhere	jau, barley
čašem, eye	jib, pocket
čè ? what ? (šumā ra) čè šīt ? what has happened (to you) ?	jiger, liver
čè guft ? what did he say ?	jil, blanket
šumā čè hawāl dārīd ? how are you ? čè boi. īs (t) (ba'is ?)	jōla, hail
ī kār rā kerdi ? why (for what reason) did you do this ?	jūbār, stream, irrigation stream ; jūbār i maryzār, natural stream ; jūbār i zamin, irrigation stream ; jūbār i āsi.āb, mill-stream
čī, such, such as this ; pas i ī čī kār nakun, don't do such a thing again	jumbānd- : jumbān-, v.t. to shake
čil, forty ; čil o dah, fifty	jūmbīd- : jumb-, v.i. to shake
činār, chenar tree	jūrāb, socks
čind- : čin-, to pluck	jüryōt, jeryōt, curds
čirā ? čera ? why ? what for ?	jūšānd- : jūšān-, v.t. to boil
čirā īstāda ī ? why are you standing ? čerā ī kār rā kerdi ? why did you do this ?	jūšīd- : jūš-, v.i. to boil, effervesce
čīz, čī, thing ; čīz (?=čè čīz) mīgīrī ? what are you taking ?	juwārī, maize
čūb, wood	y
čūča, -hā, cub ; čūča i palang, leopard cub	yā, or
čūčik ; čūčik i mury, chicken	yak, yaki, one ; yak o nīm, one and a half
	yax, ice, cold ; imšau mo yax kerdim, we suffered from the cold last night
	yalā, open ; ser i sandūq yalā kun, open the lid of the box
	tyār, lover
	yāzdah, eleven
	yüra, -hā, guins

t

tā, pr. up to, till ; *tā dīna*, till yesterday ; *tā sī sāl*, for three years

tā, *ta*, particle with numerals, *dū tā bigīr*, take two ; *sī ta.i sī ta.i*, three each

tā (once for *tū*), thou

ṭtabīb, doctor, physician

tai i, pr. in ; *tai i sandūq mānda būdam*, I had put it in the box

tai i, *toi i*, pr. below, beneath, under ; *tai i kursī*, below the chair ; *tai i pā*, underfoot ; *toi i seri*, pillow

taxta, plank

tāmba, copper

tambān, trousers

tana ; *tana i daraxt*, trunk of a tree

tang, tight, in difficulties

tāq, window

tāqīn, conical cap, "kullah" (as in India)

tarāšid- : *tarāš-*, to cut

tersānd- : *tersān-*, to cause to fear, frighten

tersid- : *ters-*, to fear

tēz, *tīz*, quick, quickly ; *tēz bira*, go quickly

tilpār, *tilpār i χau*, bedding, bedclothes

tīr, (arrow, shot) ; *tīr dāχtan*, to fire a shot with a fire-arm

tišna, thirsty

tīt; *tīt k.*, to put down ; *tīt kerd da bām*, he put it down on the roof

toi i, v. *tai i*

-*tōn*, -*tūn*, enclitic pro. and a. 2nd. pers. pl. you, your

tonist-, *tānist-* : *tān-*, to be able, can ; *āle na mītānum raftan (ki birawam)*, I cannot go now ; *dīna na tānistam raftan (ki birawam)*, yesterday I could not go

tonq, pear

tū, thou

tufangča, pistol

tuxem, (seed) ; *tuxem i mury*, hen's egg

-*tūn*, v. -*tōn*

tūr, way, manner ; *čē tūr ? how ?* (cp. *ašterē*) *čē tūr āmada ē ? χūb āmadīm* (or *mušaqqat šīdīm*), how did you get along on your way here ? We got along very well (or, we had a lot of trouble)

tūt, mulberry

tsāder (and *tsader* ?), sheet

d

da, (= *ba*), to, at, in ; *da ser i mēz bimān*, put it on the table ; *da bālā i bōm raftan*, they went on to the top of the roof ; *da χāna i χidaš na būd*, he was not in his

house ; <i>da jib i man būt</i> , it was in my pocket ; <i>aū.a da dīg bidōz</i> , pour the water into the pot ; <i>da χāna āmad</i> , he came to the house	<i>der i</i> [V. <i>der</i> (1)], in front of ; <i>der i χāna</i> , in front of the house ; <i>da der i derwāza</i> . <i>sīšta būd</i> , he was sitting in front of the doorway
<i>dād-</i> : <i>dī-</i> , <i>dē-</i> , <i>d-</i> , <i>dēh-</i> , to give	<i>derī.ā</i> , river ; <i>deri.ē i kalān</i> ,
<i>dah</i> , ten	a big river
<i>dahān</i> , mouth	<i>derūn</i> (1), woman's quarters
<i>dāχt-</i> : <i>dāz-</i> , <i>dōz-</i> , to throw,	in house
pour into, pour out, cp. MnP.	<i>derūn</i> (2), pr. inside, into,
<i>andāχtan</i>	<i>derūn i sandūq mānda būdam</i> , I had put it in the box ; <i>derūn i zamīn</i> , in, under, the ground ; <i>derūn i χāna</i> , into the house ; <i>derūn i merdum</i> , among the people ; <i>derūn i jib bibīn</i> , look in the pocket
<i>dālān</i> , verandah	<i>derwāza</i> , doorway, gate
<i>dāmād</i> , son-in-law	<i>dīd-</i> : <i>bīn-</i> , to see, look
<i>dandān</i> , tooth	<i>ṭdīda</i> , eye
<i>dānist-</i> : <i>dān-</i> , to know	<i>dīger</i> , <i>dīgyer</i> , other, another, next
<i>daraχt</i> , tree	<i>dīk</i> , <i>dīg</i> , cooking-pot
<i>dard</i> , pain ; <i>lakīk i mā dard</i>	<i>dīl</i> , heart
<i>mīkünad</i> , my finger is hurting	<i>ṭdilberī</i> , lover
<i>ṭdāro</i> , medicine, physic	<i>dimāy</i> , nose
<i>dastār</i> , lungi, turban	<i>dīna</i> , yesterday
<i>dastkaš</i> , gloves	<i>dīnyā</i> , world
<i>dāšt-</i> : <i>dār-</i> , to have, possess	<i>dīwāl</i> , wall
<i>ṭdašt</i> , plain	<i>du</i> , <i>dū</i> , <i>de</i> , (<i>dō</i>), two ; <i>dē.i dē.i</i> ,
<i>daur</i> , round ; <i>daur i</i> , round about ; <i>daur i daraχt</i> , round the tree ; <i>daur i χāna</i> , round the house ; <i>dauraš giriftan</i> , they surrounded him	two each ; <i>dō rōz</i> , two days
<i>dawānd-</i> : <i>dawān-</i> , to make gallop ; <i>asp rā mī</i>	<i>dūy</i> , butter-milk, sour milk
<i>dawāndamaš</i> , I made the horse gallop	<i>dukān</i> ; <i>dukān i χāna</i> , floor of the house
<i>dē.i</i> , v. <i>du</i>	<i>dūχt-</i> : <i>dūš-</i> , to milk
<i>der</i> (1), door	
<i>der</i> (2), pr. in	

<i>dūχt-</i> : <i>dūz-</i> , to sew	<i>pāšna</i> , heel
<i>duχtar</i> , -ā, daughter, girl ; <i>duχtar i χōher</i> , sister's daughter, niece	<i>pēčid-</i> , v.i. to set upon (?) ; <i>χirs ba ūnā pēčidaš</i> ; <i>ki pēčid ūnā yak nafar gurēχt</i> , the bear attacked one of them, when. it attacked the other ran away
<i>dūr</i> , far, distant	<i>perīd-</i> : <i>per-</i> , to fly, fly up
<i>durāz</i> , long	<i>perīr</i> , the day before yesterday
<i>durūy</i> , untrue, lying, lie	<i>pēš, piš</i> (1), pr. before, in front of, in the presence of ; <i>pēš i āftau</i> (= <i>paga</i>), before sunrise ; <i>piš i āmadan i ū</i> , before he came ; <i>pēš i ū raftam</i> , I went in front of him, or I went to him ; <i>tīt kerd da bām der pēš i Mītaržau</i> , he put them down on the roof in front of (or in the presence of) the Mehtarzau ; <i>pēš, piš az ū</i> , before that ; <i>pēš, piš</i> (2), adv. forward, in front, formerly ; <i>šumā pēš biruwīt</i> , go you forward ; <i>piš yaki būt, ālē de šūt</i> , formerly there was one, now there are two
<i>pā</i>	<i>pi.āz</i> , onion
<i>pā</i> , leg, foot	<i>pičāluk</i> , fringe of hair on the forehead; <i>pičāluk mīzanand</i> or <i>mībarand</i> , they cut their hair in a fringe
<i>paham</i> , wide, broad	<i>pičānd-</i> : <i>pičān-</i> , to roll, wrap up
<i>paga</i> , early morning	
<i>pui</i> , tendon	
<i>paitauwa</i> , putties (cf. <i>Bakhtiāri paitauwa</i>)	
<i>pākūl</i> , cloth cap (<i>Ko. pakōl</i>)	
<i>palak</i> , <i>palik</i> , eye-lash	
<i>palang</i> , leopard	
<i>pambā</i> , cotton	
<i>pānj</i> , five ; <i>pānjī pānjī</i> , five each	
<i>pānzdah</i> , fifteen	
<i>pa.o</i> , a quarter ; <i>sī pa.o</i> , three quarters	
<i>pāra</i> , torn ; <i>pāra k</i> , to tear, rend, rip up ; <i>pāra š</i> , to tear, rip, burst, etc.	
<i>pas az</i> , <i>pas i</i> , pr. after ; <i>pas az ū</i> , <i>pas i ū</i> , thereafter ; <i>pas (i) āmadan i ū</i> , after he came	
<i>pas ferdā</i> , day after to-morrow	
<i>past</i> , low (opp. of <i>buland</i>)	
<i>pastānī ferdā</i> , day after day after to-morrow	
	<i>pidar</i> , -ā, father

- pilta*, match (of matchlock) (*ba.i*) *šumā* *gust*, he said to you ; *bē.i man bide*, give me ;
pīrār, year before last *at*, *ba sā.at i šiš*, at six o'clock
pišāk; *pišāk i χau*, (roll of ?) bedding
pišāni, forehead *bača*, -*hā*, child, son, boy ; *bača i amuk*, *bača i χāluk*, cousin (paternal, maternal) ;
pišin, from midday to about 2 or 3 p.m. *bača i birāder*, nephew
piš perīr, the day before the day before yesterday *bad*, bad, evil ; *badter*, worse ;
piš pīrār, the year before the year before last *batterin*, worst ; *ai dīna ki imrūz bad ast*, to-day is even worse than yesterday
pišta i tund, precipitous or steep earthy hill face (*Ko. ċār adraχ*, *pišta* = *adraχ*) *bād*, adv. afterwards, later, after. pr. *bād az*, *bād i*, after ;
poiyān, down ; *ai koh poiyān* *bād az ū raftam*, after that I went away
āmad, he came down from the hill *bād*, wind
pōrīna, *pārīna*, last year *badan*, body
pōst, skin *†badnām*, defamed, disgraced
pūč, penis *bāft-* : *bāf-*, to weave, plait
püχt- : *paz-*, to cook, bake *bāγ*, garden
pūlāt, steel *baital*, -*ā*, horse (m.)
pür, full *bāχt-* : *bāχ-*, to lose (a game) (?) ; to weave
purdil, brave, courageous *bālā*, *bāla*, adv. up, above ; *ser a bālā raft*, he went upwards ; *bāla raft*, he went up. pr. *bālā i*, on the top of ;
pürsid- : *pürs-*, to ask, enquire *da bāla i bār kūnīm*, let me put (it) on the top of the load, or, load it on top
püšt, *pišt*, back ; *püšt*, *pišt i palak*, eyelid *bālišt*, pillow
pušuk, -*ān*, cat ; *pušuk bažgi*, kitten *bām*, v. *bōm*
b *band* (1), a thing for tying with ; *banditambān*, trouser waist-string
ba, with, beside (*perhaps* at) ; *ū ba šuχ mānd*, he remained with the stone slab ; *ba wāstē.i* v. *wāstē.i* *ba*, *ba.i*, *bai.i*, *bē.i*, to ; *ba*

<i>band</i> (2), joint ; <i>band i dast</i> , wrist ; <i>band i lakīk</i> , finger-joint ; <i>band i pā</i> , ankle ; shin (?)	<i>bētar</i> , better ; <i>bēterīn</i> , best
	<i>bērūn</i> , outside
	<i>bīčā</i> , kid
	<i>bīd</i> , willow
	<i>bīdār</i> , awake, on the look-out ; <i>bīdār bāš!</i> keep on the look-out !
<i>band</i> (3), v. <i>bast-</i>	<i>bī dil</i> , cowardly
<i>bandak</i> , v. <i>mū.i</i>	<i>bīhmār</i> , ill, sick
<i>bāqala</i> , beans	<i>bīx̥t-</i> : <i>bīz-</i> , to sift
<i>bār</i> , load	<i>bīl</i> , spade
<i>tbārigā</i> , camping-, halting-place, court	<i>bīmārī</i> , illness
<i>bārik</i> , thin (of a rod, etc.), narrow (= <i>tang</i>)	<i>bīn-</i> , present base of ; <i>dīd-</i> , to see
<i>bāriš</i> , rain	<i>bīnī</i> , nose
<i>barra</i> , lamb	<i>bīrādar</i> , - <i>hā</i> , brother
(<i>bast-</i>) : <i>band-</i> , to tie, fasten, close	<i>bīrūn</i> , public part of a house
<i>basta kerd</i> , he tied up (<i>used as past tense to band-</i>)	<i>bīsi.ār</i> , much, very
<i>bāš-</i> , pres. subj. and imperative base to <i>būd-</i> , to be	<i>bīst</i> , twenty ; <i>bīst o yak</i> , 21 ; <i>bīst o dah</i> , 30 ; <i>bīst o dwāzdah</i> , 32 ; <i>sī bīst o dah</i> , 70 ; <i>čār bīst</i> , 80
<i>batterīn</i> , v. <i>bad</i>	(?) <i>boiyīs</i> , reason ; <i>čē boiyīs ī kār rā kerdi</i> ? why did you do this ?
<i>bāz</i> , again, thereafter	<i>boiyīst-</i> : <i>boiyad</i> , must, should, ought to, is necessary ; <i>boiyad ki birawad</i> , he must go ; <i>namīboiyad ki birawad</i> , he ought not to go, need not go ; <i>sumā rā namīboiyīst ī kār rā kerdan</i> , you should not have done this
<i>bažgī</i> ; <i>pušuk bažgī</i> , kitten	<i>bōm</i> , <i>bām</i> , roof
<i>bē</i> , <i>bī</i> , without, lacking	<i>bōmčīk</i> , mud-pounder (for consolidating mud roof)
<i>tbēh</i> , better, well	
<i>ber</i> (1), chest, upper part of body	
<i>ber</i> (2), on, upon	
<i>berf</i> , snow	
<i>berg</i> ; <i>berg i daraχt</i> , leaf of a tree	
<i>bergašt</i> , he returned ; <i>bergašt ba χāna</i> , he returned to (his) house, he went home	
<i>berzagau</i> , ox	
<i>bētalčā</i> , foal	

<i>bū</i> , smell, odour	<i>čūčahā'š</i> , it went back because of its cubs
<i>būd-</i> , to be ; <i>būd</i> , <i>būt</i> , he was	
<i>būland</i> , high	<i>wazmīn</i> , heavy
<i>būlbūl</i> , bulbul	<i>werdāst-</i> : <i>werdār-</i> , to carry off, remove ; <i>werdār unjā bemān</i> , take it away and put it down there
<i>būr</i> , grey	<i>werχist-</i> : <i>werχīz-</i> , to rise up, get up, stand up
<i>bürd-</i> : <i>ber-</i> , to carry away	
<i>bürid-</i> : <i>bür-</i> , <i>bar-</i> , <i>ber-</i> , to cut off, cut	
<i>burūt</i> , moustache	
<i>buz</i> , goat ; <i>nar buz</i> m., <i>māda buz</i> f.	
<i>brinj</i> (1), brass	
<i>brinj</i> (2), rice	
f	
<i>fārīd-</i> : <i>fār-</i> , to wish, desire, want ; <i>dil i mā mīfārad ki ī kār rā bīkūnīm</i> , we wish to do this ; <i>dil i mā fārīd</i> , we wished to ; <i>imrūz dil i mā namīfārad</i> , to-day I have no desire (for it)	
<i>ferāχ</i> , loose, wide	<i>sā.at</i> , hour, o'clock ; <i>ba sā.at i šiš</i> , at 6 o'clock
<i>ferbī</i> , fat	<i>sabuk</i> , light
<i>ferdā</i> , tomorrow ; <i>pas ferdā</i> , the day after to-morrow ; <i>pastāni ferdā</i> , the day after the day after to-morrow	<i>sad</i> , one hundred, 100
<i>furoχt-</i> : <i>furoš-</i> , to sell	<i>sadā</i> , sound, noise ; <i>sadā i kamān āmad</i> , the report of a rifle was heard
w	
<i>waxt</i> , time, season	<i>sadbar</i> , rose
- <i>wāri</i> , like ; <i>sag-wāri</i> <i>mānd</i> , he resembled a dog	<i>safīd</i> , white
<i>wasī</i> , loose	<i>sag</i> , -ān, -ahā, dog
(<i>ba</i>) <i>wāstē.i</i> , on account of, because of ; <i>aqab gašt wāstē.i</i>	<i>saxt</i> , <i>saxtīn</i> , hard
	<i>sāxt-</i> : <i>sāz-</i> , to make, fashion
	<i>sāl</i> , year ; <i>sāl i dīger</i> , next year
	<i>sanāj</i> , skin bag for carrying grain in
	<i>sandali</i> , chair
	<i>sandūq</i> , box, chest
	<i>sang</i> , stone ; <i>sang i āsi.āb</i> , mill-stone
	<i>sanglāχ</i> , stony
	<i>sauz</i> , green
	<i>sauza</i> ; <i>sauza k.</i> , to vegetate, grow up (of plants)
	<i>ser</i> , head, top ; <i>ser i sandūq</i> , lid of box ; <i>ser i šīr</i> , cream ;

<i>ser dādān</i> , to set on, let loose at; <i>sagahā ba hamūn čūčahā</i>	šāχs, person
<i>ser dādānd</i> , they set the dogs on those (leopard) cubs	šālī, growing (or unhusked) rice
<i>ser a bālā</i> , upwards ; <i>ser a bālā raft</i> , he went upwards	šām, evening, evening meal
<i>ser i</i> , on the top of, upon, on ; <i>da ser i mēz bimān</i> , put (it) on the table	šāmšīr, sword
<i>serd</i> , a. cold ; <i>āv i serd</i> , cold water	šāna, shoulder
<i>serdī</i> , n. cold ; <i>waxt i serdī</i> , cold weather	šānd- : šān-, to make sit down
<i>sī</i> , three ; <i>sī pa.o</i> , three-quarters ; <i>sī tai sī tāi</i> , <i>sī sī</i> , three each	šāñzdah, sixteen
<i>sī bīst</i> , sixty	šāu, night ; <i>nīm i šāu</i> , midnight
<i>sipāl</i> , plough ; <i>sipāl k.</i> to plough	šāuher, husband
<i>sipārid-</i> : <i>sipār-</i> , to entrust, commit to	šīd-, šūd- : šaw-, šau-, to become, happen, be accomplished ; <i>šumā rā čē šīt</i> ? what became of you, what has happened to you ? <i>kār i ū mīšawad</i> , his business will be carried through ; <i>pīš yakī būd</i> , <i>ālē de šīt</i> , <i>pas i ū sī šīt</i> , <i>bād i ū čār šīt</i> , at first there was one, then there were (became) two, then three, then four
<i>sirχ</i> , <i>sūrχ</i> , red	šikam, stomach, belly
<i>sī.ū</i> , apple	šikast- : šikan-, v.t. and v.i., to break
<i>sīyāh</i> , black	šīr, milk
<i>sīyum</i> , third	šīš, six
<i>sīzdah</i> , thirteen	šīš, lungs
<i>soχt</i> : <i>sanj-</i> , v. t. to weigh	šīšt- : (<i>nuš-?</i>), to sit down, sit ; <i>binušē!</i> sit thou down !
<i>sūχt-</i> : <i>sūz-</i> , v. i. to burn	šīšt-, šūšt- : šūr-, to wash
<i>sutuχān</i> , <i>sutuyān</i> , bone	šīšta, sitting ; <i>der bāγ šīšta</i>
<i>sutūn</i> , pillar	<i>būd</i> , he was sitting in the garden
<i>sūzānd-</i> : <i>sūzān-</i> , v. t. to burn, cause to burn	šōχ, branch
š	
<i>šāχ</i> , cliff, slab of rock (= <i>taχt i sang</i>)	

šōtūn, staircase

šumā, you (pl.)

šumārīd- : *šumār-*, v.t. to count

-*šūn*, -*šōn*, enclitic pro. and a., them, their

šūrid- : *šūr-*, to look for, search for, seek, send for, want ; *âlē mīšūram*, I want (him or it) now ; *ma dīna ōrā šūridam čirā nē-âmad* ? I sent for (or wanted) him yesterday, why didn't he come? *sītagūsfandmīšūram* (or *mīxâham*), I want three sheep

Z

zabān, tongue

zad- : *zan-*, to strike, beat

zāmān ; *âlē zāmān*, now, at the present time

zamīn, earth, ground, cultivated land, field

zanax, chin

zârdâlū, apricot

zerd, yellow

zī.âd, too much, very much, excessive ; *zī.âdder*, more

zilīmča, knotted pile carpet (P. *qâlî*, *qâlîča*)

zîr, below, beneath ; *az zîr i qîslâq aqab gašt*, the bear went back below the village

zoi.îd- : *zoi(y)-*, to give birth to

zōnū, knee

zülef, hair (long human hair)

L

lab, lip

lakîk, finger ; *lakîk i pâ*, toe

langari, big dish

latta, woman's veil

lišp, narrow, thin

lišt- : *lis-*, to lick

lûla, (tube) ; *kamâni lûla*, rifle-barrel

M

ma, particle of, neg. imper.

ma(n), I

mâ, we, us ; me

mâda, female ; *mâda gau*, cow ; *mâda buz*, she-goat

mâdar, -â, mother

makid- : *mak-*, to suck

mâl, property ; *mâli*, belonging to

†malahim (= *malâim* ?), curses

mâlîd- : *mâl-*, v.t. to rub

mând- : *mân-*, to place, put down, leave ; stay ; resemble

mândamaš der zamîn, I put it down on the ground ; *sag wârî mând*, it looked like a dog

mânda, tired ; *mânda na bâš!* may you not be tired ? (greeting)

manja, bedstead

maska, butter

maša, *mâša*, trigger of a gun

merd, -ân, man

<i>meryzār</i> , meadow, natural grass-land	<i>nehum</i> , ninth	
<i>mīān</i> , waist	<i>ner</i> , male ; <i>ner buz</i> , billy-goat	
<i>mīχ</i> , nail, peg	<i>tnigār</i> , sweetheart (?), bulbul	
<i>mū.ī</i> , hair (human) ; <i>mū.ī i bandak</i> , plait of hair ; <i>mū.ī bāftan</i> , to plait the hair ; <i>mū.ī i mārā tu bizan</i> (or <i>biber</i>), cut my hair !	<i>tnihāl</i> , tree	
<i>muloi.īm</i> , soft	<i>nīm</i> , half; <i>nīm i šau</i> , midnight ; <i>nīm i rāh</i> , halfway ; <i>yak o</i>	
<i>mūrd-</i> , <i>mard-</i> : <i>mer-</i> , <i>mār-</i> , to die	<i>nīm</i> , one and a half	
<i>mūry</i> , bird, fowl	<i>nīmāz</i> , <i>nīmāz</i> , prayer ; <i>nīmāz i dīgyer</i> , (time of) afternoon prayer ; <i>nīmāz xuftan</i> , (time of) prayer before midnight	
<i>mušaqqat</i> , (in) trouble, (in) difficulty, <i>mušaqqat šīdīm</i> , we encountered difficulties	<i>nīmrūz</i> , midday ; <i>āftau</i>	
<i>mūžük</i> , kind of edible bean (<i>Ko. kučūn</i>)	<i>nīmrūz</i> , midday ; <i>nīmrūzi</i> , midday meal	
n		
<i>na</i> , negative particle	<i>nīna</i> , pupil of the eye	
<i>nafer</i> , person, individual (with numerals)	<i>nīnik</i> , -ā, a kind of relation ; maternal uncle(?) or paternal aunt (?)	
<i>naiza</i> , dagger	<i>tnīst</i> , is not	
<i>nāχun</i> , finger nail	<i>tnom</i> , name	
<i>nāχuš</i> , ill, unwell	<i>nūn</i> , bread ; <i>nūn i āftauras</i> , early morning meal	
<i>nålīd-</i> : <i>nål-</i> , to complain	<i>nūzdah</i> , nineteen	
<i>nau</i> , open pipe ; <i>nau i āsi.āb</i> , conduit pipe (a hollowed-out tree trunk) leading water to a mill wheel	r	
<i>tnazar</i> , glance ; <i>nazar ber nihāl o kat</i> , she glanced, looked, at the tree(s)	<i>raft-</i> : <i>raw-</i> , <i>rau-</i> , to go	
<i>nazdīk</i> , near	<i>rag</i> , vein	
<i>ne</i> , nine	<i>rasānd-</i> : <i>rasān-</i> , to cause to arrive, cause to reach	
	<i>rasīd-</i> : <i>ras-</i> , to arrive, reach	
	<i>rāst</i> , correct, true, (straight ?)	
	<i>rawān-</i> (?), <i>imrūz ba Drūš boiyad rawānum</i> (sic), I must start for Drosh to-day	
	<i>rikābī</i> , dish	
	<i>rīχt-</i> : <i>rīz-</i> , to pour out, spill	

<i>rīš</i> , beard ; <i>rīš i safīd</i> , a grey-beard, elder	<i>ṭharām</i> , forbidden ; <i>χāb i man harām o śīd</i> , my sleep was denied me, my night was spoilt
<i>riška</i> , lucerne	
<i>rīšt-</i> : <i>rīš-</i> , to spin	<i>hast</i> , etc., it is, etc.
<i>rišta</i> , root	<i>hašt</i> , eight
<i>rō-</i> , v. <i>ruft-</i>	<i>hawā</i> , air, atmosphere ; <i>hawā.i germ</i> , hot air
<i>rōh</i> , cheek	
<i>rōda</i> , entrails	<i>hawāl</i> , circumstances, state ; <i>śumā ēè hawāl dārīt ?</i> how are you ?
<i>rōyan</i> , ghee, clarified butter	
<i>rōn</i> , thigh	<i>hazār</i> , thousand
<i>ruft-</i> : <i>rō(y)-</i> , to sweep	<i>hēčī . . . na</i> , nothing, not at all ; <i>hēčī, piś na śīdan</i> , they did not go forward at all
<i>rūpūš</i> , veiled (of a woman)	<i>her</i> , every ; <i>her jā</i> , everywhere ; <i>her rūza mīčarānand</i> , they take (them) to pasture every day
h	
<i>haber</i> , cloud	<i>him</i> (<i>ham</i>), also, too
<i>haft</i> , seven	<i>thišq</i> , love
<i>hamīn</i> , this same, this very	<i>hīzam</i> , <i>hīzum</i> , firewood
<i>hamūn</i> , that same, that very, the same ; <i>hamūn šaxs ast ke dīna ḍīmad</i> (<i>zadū būdāmaś</i>), it is the same man who came yesterday (whom I beat yesterday) ; <i>hamūn šaxs ast ke ḥorā zadam</i> , that is the very man I beat	<i>hušyār</i> , clever

I. THE BAKHTIARI DIALECT

INTRODUCTION

THE Bakhtiāri tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes $48^{\circ} 40'$ and 51° E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Mahāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiāri are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of 'Arabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiāri of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiāri have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiāri Khāns (Khawānīn i Bakhtiāri), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpī tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiārī country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Qulī Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelve down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the straitest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *garmśīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiārī has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiārī is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiārī, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiārī tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiārī, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour ; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiārī's morals but with his language, and my object in advertiring to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiārī is a shepherd, cattle-owner, and nomad ; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiārī is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessities of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiārī have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dīrakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiārī. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of 'Arabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiārī. These are the 'Arab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiārī nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiārī tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiārī Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājjī 'Ali Quli Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and īlbēgi—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Lutf ‘Alī Khān, now the Amīr Mufakkham, served for many years with the then heir to the throne, Muhammad ‘Alī Mirzā, as Commander of his body-guard in Tabrīz. Later, the part that several of the Khāns and their followers played in the struggle between the “Constitutional” party and Muhammad ‘Alī, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiārīs also held several Provincial Governorships, e.g. those of Ispahān, Yezd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiārī sowars now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turkī words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiārīs talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciosity, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī back-woodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840–2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840–1. Permanent relations between the Bakhtiārī and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889–90, Lord Curzon had travelled through Bakhtiārī-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question*.

In all these years, however, little attention was paid to the Bakhtiārī dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiārī words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43–116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiārī, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.¹

¹ In his translations he twice renders Bx. *isā* (*isā*) as “you”, pl. German “Sie”, but in his vocabulary he deliberately equates it in meaning with Mn. P. *išān*, “they”, German “sie”, and on p. xxviii he again renders it by Mn. P. *išān*.

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiārī of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,¹ whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiāris live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadyng or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

¹ e.g. Zarāswand, Bēdārwand, Dūrakī,

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ān* (Mn.P. *-ān*) and *-gēl*, *-yēl*.

A suffix *-ke* is sometimes used with demonstrative force : *pī.ā-ke*, “the man.”

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a*; that of the 2nd pl. is *-īn*, and of the 3rd pl. *-an*, *en*.

The perfect tense is obtained by the addition of *ē* to the forms of the preterite : *avēdum*, “I came”; *avēdumē*, “I have come.”

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *śudan*, “to become,” is not found, and its place is taken by *wo i bīdan*.

The forms *bāšam*, etc., are not found, and are replaced by the subjunctive of *bīdan*.

The construction with the past tenses of transitive verbs is the same as in Mn.P.

CONTRACTIONS, ETC., EMPLOYED

Afγ.	Afghān, Pashtū.
Air. Wb.	<i>Altiranisches Wörterbuch</i> , Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
Bχ.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	<i>Grundriss der iranischen Philologie</i> .

H.	P. Horn, <i>Grundriss der neuopersischen Etymologie</i> , 1893.
Hü.	H. Hübschmann, <i>Persische Studien</i> , 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's <i>Kurdish Grammar</i> , Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Pāz.	Pāzend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, <i>Persian-English Dictionary</i> .
Tol.	Tolman, <i>Ancient Persian Lexicon and Texts</i> , 1908.
T.	Turkish (as quoted by St.).

NOTES

1. A vertical line above a letter indicates the stress accent.
2. The sign || between two forms indicates that both forms are in use and have been recorded.
3. A question mark before a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.
4. A question mark after a Bx. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the B_X.

Following the usual practice I have quoted Sanskrit roots and forms in their “un-guated” forms. Following Bartholomae I have given Avestic roots in their “guated” forms.

Thus: Skr. $\sqrt{bhū-}$, Av. $\sqrt{bav-}$.

The sign : after an infinitive serves to introduce the present base *dīdan* : *bīn*.

PHONOLOGY

BAKHTIĀRĪ SOUNDS

1. The principal sounds and those of which I have taken cognisance in B_X. are :

Vowels

\bar{a} (\check{a})	\hat{a}		
a	\grave{a}		
\bar{e}	\grave{e}	e	
\bar{i}	i		
\bar{u}	u		
\bar{o}	o		
ai	$\cdot ei$	au	oi

Consonants

GUTTURALS	PALATALS
k (k^i)	\check{c}
g (g^i , gy)	j
χ	y
γ	
q	
DENTALS	LABIALS
t	p
d	b
δ	f , w/v

SIBILANTS

s
š
z
ž

NASALS

t̪
n
m

LIQUIDS

l
r

ASPIRATION

h

Of the simple vowels given above some tend to become diphthongal, thus:

<i>ā·a</i>	<i>ă·a</i>	<i>â·a</i>
<i>ē·i</i>	<i>ĕ·i</i>	
<i>ō·u</i>	<i>Ŏ·a</i>	

There are also:

au·ū *ai·i*

where the last element appears to have developed out of the preceding one and not to be original.

Value of the Symbols

2. *ā* is as in "father".

ă is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with *h* (*ah-*, *-ah-*, *-ah*) in the diphthongal *a^a*, and finally or independently. The value of *ah* seems also to approximate to *ā* and *ă*, but the *h* is often slightly pronounced and the vowel short. Examples:

<i>tahl</i>	bitter
<i>bār (bahr)</i>	share.

ă is used to mean *ā* or *ă*.

3. *â* is the sound of *awe, autumn*:

<i>dâ</i>	mother (jackdaw).
-----------	-------------------

â is etymologically only a variant of *ā*. Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to *ō*, *ǒ* on the one side and occasionally to *ā* *à* on the other. Thus: *wa*, *wā*, *wā*, *wō*, *wo*; *avēd* (not *āvēd*, probably owing to the accent falling on the second syllable), *ōvēd*, *ovēd*, *uvē-id*.

4. *a* is the ordinary vowel represented by the *fatah* of the Arabic script, resembling the *u* of “cut”, but I think more open.

5. *à* represents a sound approximating to the *ā* of “cat”: (1) it is commonest in *ah* following a palatalized guttural as an alternative to the *ă* sound; (2) it also occurs before consonantal combinations beginning with *š*; and (3) it occasionally occurs as a variant of *ā* before *n*:

<i>kāh</i> (<i>kah</i>)	chopped straw.
<i>wārgāh</i> (<i>wārgāh</i>)	camping-ground.
<i>àšnīdan</i>	to hear.
<i>imānī</i> (<i>imānī</i>)	thou remainest.
<i>māndan</i> , <i>mandan</i> ,	
<i>māndan</i>	to remain.

6. *ē*, French *é* as in “détente”; Scots “day” (I take “dare” to be rather *dēr*). It is frequently followed by an *i* sound: *ēi*, *ēi*.

<i>avēd</i>	he came.
<i>rēiδ</i>	he scattered.

In some words *ē*, *ēi* may be replaced by *ai*, e.g. *avēd*, *avaid*.

7. *è* is an open *è* approximating to the *e* of “let” and “men”. It occurs occasionally before *n*

<i>ivēnī</i>	he throws
--------------	-----------

but most frequently finally when it is difficult to discriminate from \bar{e} , with which it seems to interchange.

8. e is the sound of e in "water".
9. i is the i of the French "dites". The nearest English is the sound of ee , ea , as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.
 i is the i in English "bit".
10. \bar{u} is the ou in the French "jour", oo in "boot".
 u is the u of the English "put", "pull".
11. \bar{o} is the o of the French "chose". It tends to become diphthongal ou , o^u , like the \bar{o} of English, as in "so" (= *sou*), "close" (= *klous*).
 o is usually the o of the English "hop", "stock". Finally, and before h , it is the short of \bar{o} , the vowel sound in the French "peau", "faux".
12. au is the ou in the English "sound".
 ai is the vowel sound in English "died" (I should write Engl. "die" *daⁱ*).
 ei , is \mathfrak{ai} , or $u\cdot i$. It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the ai in "tied" (*taid*).
 oi as in the English "noise" (Engl. "boy" I should write *boiⁱ*). It commonly appears for \mathring{a} before \bar{e} , y , etc.:

$j\mathring{a}\cdot\bar{e}$	$joi\cdot\bar{e}$
Mn.P. <i>bī·āyad</i>	<i>bē-oi-h-ē</i>
<i>xudāya</i>	<i>xudoiya</i> .

Gutturals

13. q is the velar sound represented in the Arabic script by \mathfrak{q} .

k} are often markedly palatal and develop a palatal
g} glide, as in :

kiam = *kam*.

hāik = *χāk*.

gyerdin = *gardan*.

gyau || *gau*.

In such cases they should, I think, be classed as Palatals.

χ} are the voiceless and voiced guttural spirants
γ} represented in the Arabic script by ζ and ξ .

Palatals

14. *č*} are *tš* and *dž* respectively as in English "church"
ǰ} (*čerč*) and "judge" (*jaj*).

These sounds are therefore compounds: dental + palatal.

y initial is as in English; *yū* as English "yew".

Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

Dentals

15. *t*} are, I think, post-dental.
d}

δ is the voiced inter-dental spirant, the *th* in the English "this", "breathe".

θ I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the *th* in the English "think", "death").

Labials

16. *p*} call for no remark.
b}

v} The sounds I represent by these symbols are
w} troublesome. Neither of them in its English value exactly represents the B χ . sound, which

itself varies. I think the average sound is what Jespersen represents by \bullet , and Germanic philologists by "barred *b*", \bar{b} , which is an unrounded bilabial spirant, the *u* in the German "Qual", "Quelle". When final and preceded by \dot{a} the sound is, as a rule, definitely labiodental, *v*.

Sibilants

17. $s\}$ I am unable to offer any exact information about $z\}$ the nature of the Bx. *s* and *z*, or of \dot{s} and \dot{z} . They seem to me not to differ perceptibly from the sibilants in the English "sit", "freeze"; "shut," "pleasure," and therefore the two first are, I suppose, alveolar, and the two latter palatal.

Nasals

18. $\text{\textcircled{o}}$ The nasal immediately preceding *g* is always guttural, and I have not thought it necessary to mark it specially. Where the combination is *in pausā*, or is followed by a consonant, the *g* is silent.

Bx. *tang*, pronounce *ta^o*, like English "tongue". When a vowel follows the *g* is pronounced: *tangumē*, pronounce *ta^ogumē*, i.e. *ta^o-gum-ē*, *sanger*, etc.

19. \tilde{n} The sign \tilde{n} I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an $\text{\textcircled{n}}$, i.e. *hō-a*, *hōⁿa*, instead of *hōñā*, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign *ñ* for this sound many years ago when first writing down Bakhtiārī, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

Liquids

- 20.** About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (*water* = *wātə*, etc.).

Aspiration

- 20a.** *h* is as in English. Its position varies with the accompanying vowel. In *hār* it is further back than in *hīn*.

- 21.** In the transliteration of Mn.P.:—

- (a) I have shown the classical *e* and *o* sounds as *i* and *u*, as they are now in most cases pronounced, except where it was desirable to distinguish between what were *e* and *o* and *i* and *u* respectively in classical Persian.
- (b) Written *ā* I have shown as *ā*, but it is to be remembered that at the present day it usually sounds more as a short *ă* or *o* (ɔ) and frequently before *n* as *ū*.
- (c) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is not the English *a* in "eat" as Englishmen

frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.

- (d) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches *ēɪ* and *ōʊ*.
- (e) As in Bχ., Mn.P. *q* tends to be pronounced as *γ*, and *γ* as *q*.
- (f) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:
 $\chi\bar{i}\bar{a}r$ or $\chi\bar{v}\bar{a}r$, not $\chi\bar{i}y\bar{a}r$.
gurba i qašangi, a handsome cat.
- (g) The *v/w* question also presents difficulties in Mn.P. The solution is to be sought in \bullet .
- (h) I have omitted *-h* where it has no etymological value.

POSTSCRIPT

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short of *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *tôl*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

$\bar{a}, \check{a} = a:$ and a	$\hat{a} = \varrho:; \varrho$ (Scots)	$a = A$
$\grave{a} = \alpha$ or a (Scots)	$\bar{e} = e:; e$ (Scots)	$\grave{e} = \epsilon:; \epsilon$
$e = \alpha$	$\bar{i} = i:; i$	$i = I$

Final \grave{e} and i sometimes = \dot{I} (Scots).

$\bar{u} = u:; u$	$u = U (?)$	$-o = o$
$\bar{o} = o:; o$ (Scots)	$o = \sigma:; \sigma$	
$ai = a\imath$ or $aI (?)$	$ei = \alpha\imath$	
$au = a\upsilon$ or $aU (?)$	$oi = \alpha\imath$	

Note.—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in B_X . except when in the final position, e.g. $p\ddot{a} = p\varrho:$.

If this is so, a point of similarity is to be remarked between B_X . and Samnānī, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark*, 7^{me} série, Section des Lettres, t. ii, No. 4, 1915.

$q = q$	$k = k$	$k^i = c$
$g = g$	$gy, g^i = j$	
$\chi = \chi$	$\gamma = Y$	
$\delta = ts$	$j = dz$	$y = j$ (i , also sometimes ζ ?)
$\delta = \aleph$		
$v = v$	v and w both probably tend to ψ	
$\nu = \eta$	r probably r and ω	

I cannot venture to diagnose l , but I think it inclines to l^i rather than to l^u . As regards h see the *Pronunciation of English in Scotland*, § 124.

VOWELS

22. \bar{a}, \check{a} .

(1) B_X . $\bar{a}, \check{a} = Mn.P. \bar{a}; Av. O.P. \bar{a}, a$

Initial

B_X . $\bar{a}wistūn$	pregnant; Mn.P. $\bar{a}bistan$	Av. a
$\bar{a}wōdī$	place of	$\bar{a}bādī$

habitation

<i>âlī</i>	<i>polluted</i>	<i>âlūda</i>	?
<i>âškâr</i>	<i>openly</i>	<i>âškâr</i>	Phl. <i>ā</i>
<i>Medial</i>			
<i>bâd</i>	<i>wind</i>	<i>bâd</i>	Av. <i>ā</i>
<i>dâs</i>	<i>sickle</i>	<i>dâs</i>	Skr. <i>ā</i>
<i>hâr</i>	<i>thorn</i>	<i>χâr</i>	<i>a</i>
<i>mândan,</i> <i>mandan</i>	<i>to remain</i>	<i>mândan</i>	O.P. <i>a, ā</i>
<i>Final</i>			
<i>bâ, bâ, wâ</i>	<i>with</i>	<i>bâ</i>	O.P. <i>*â</i>
			Hü. 145.
<i>bâlâ</i>	<i>up</i>	<i>bâlâ</i>	Phl. <i>*â</i>
			Hü. 172.
<i>dûnâ</i>	<i>wise</i>	<i>dânâ</i>	Phl. <i>ā</i>
<i>gîyâ</i>	<i>green fodder</i>	<i>(giyâh)</i>	
		<i>obsol.</i>)	

$$(3) \quad B_{\chi} \cdot \bar{a} = M_n P \cdot a$$

Bx. -dåh || *dah* -teen, ten -dah, dah Av. a
ikānē to come off, out *mikanad* a

In Mn.P. *kandan* has two meanings:

- (a) to dig, extract.
 - (b) to fall out, come off.

<i>nā'alis</i>	don't let it	(<i>na hil-as'</i>)	a
<i>rā'a'd</i>	he went	<i>raft</i>	a

(4) Prosthetic

Bx. <i>åstāra</i>	<i>star</i>	<i>sitāra</i>	<i>star-</i> , Skr.
<i>ostāra</i>			<i>stár-</i> , and <i>tāras</i> in pl.

(5) Loss of Initial \bar{a}

23. a, e.

(1) B_X. a = Mn.P. a; O.P. Av. a*Initial*

B _X . <i>asp</i>	horse	<i>asp</i>	O.P. <i>a</i>
<i>angust</i>	finger	<i>angušt</i>	Av. <i>a</i>

Medial

<i>bastan</i>	to tie	<i>bastan</i>	O.P. <i>a</i>
<i>dast</i>	hand	<i>dast</i>	<i>a</i>
<i>gyalla</i>	flock	<i>galla</i>	
<i>sad</i>	100	<i>sad</i>	Av. <i>a</i>

Final

B _X . <i>åsida</i>	in peace	<i>åsūda</i>	(O.P. <i>a</i>)
and all past participle endings.			

For *ar, er* = Mn.P. *ar, er* ← *ərə*. *Vide* § 58.(2) B_X. a = Mn.P. ā; O.P. ā

B _X . <i>čaqū</i>	knife	<i>čāqū</i>	T.
<i>išgaft</i>	cleft	<i>šikāft</i>	
<i>mand</i>	remained	<i>mānd</i>	
<i>mānd</i>			(O.C.P. <i>mānd</i>); O.P. <i>a</i>
<i>avēd</i> <i>ovēd</i>	came	<i>āmad</i>	O.P. ā-

24. à.

B_X. à = Mn.P. a, ā; O.P. Av. ā, *arə*(1) usually before etymological final *h*;

(2) frequently before š followed by a consonant:

(3) sometimes before *n* and *m*.

B _X . <i>čāh</i>	well	<i>čāh</i>	Av. ā
<i>dāh</i> <i>dah</i>	ten	<i>dah</i>	<i>a</i>
<i>-gāh</i>	-place	<i>-gāh</i>	O.P. ā
<i>kāh</i>	broken straw	<i>kāh</i>	Phl. ā
<i>rāh</i>	road	<i>rāh</i>	Paz. ā
<i>zāhm</i> <i>zahm</i>	wound	<i>zaχm</i>	O.P. *ā
<i>àšnīd</i>	heard	(<i>šunīd</i>)	

<i>iyàšnīn</i>	you recognize	(<i>mīšināśid</i>)	O.P. <i>ā</i>
'àšt	left, let	(<i>hišt</i>)	Av. \checkmark <i>harəz-</i>
<i>mānd</i>	remained	<i>mānd</i>	O.P. <i>a</i>
	<i>mānd</i> <i>mand</i>		
<i>màšhūr</i>	generally known	<i>mashūr</i>	Ar.
<i>zàmand</i>	tired		Etym. (?)

Note also :—

<i>xārd</i>	ate	<i>xvurd</i>	Av. - <i>arə-</i>
<i>suvà</i>	in the morning	(<i>sabāh</i> ?)	Ar.
<i>ták</i> <i>tak</i>	alone		

25. \bar{e} , \underline{e}^i .

(1) B_X. \bar{e} = Mn.P. \bar{i} (Classical \bar{e}), chiefly O.P. *ai*; Av. *aē*

Medial

B _X . <i>bēd</i> , <i>bēδ</i>	willow	<i>bīd</i>	Av. <i>aē</i>
<i>dēv</i> ,	devil,	<i>dīv</i>	<i>daēva-</i>
<i>lēva</i>	mad	(<i>dīwāna</i> ?)	
<i>mēš</i>	ewe	<i>mīś</i>	<i>aē</i>

Final

<i>kē</i>	who ?	<i>kī</i>	O.P. * <i>kaya-</i>
<i>pēⁱ</i>	fat	<i>pīh</i>	Av. <i>pīvah-</i>

Hü. 365

(2) B_X. \bar{e} = Mn.P. *a*

Medial

<i>avēd</i> <i>avaid</i>	he came	<i>āmad</i>	O.P. <i>a</i>
Cf. O.P. ppc. <i>ha(n)gmatā</i> ; infin. * <i>gmatanaiy</i> .			
<i>istēdan</i> :	to seize	<i>sitādan</i>	
<i>istūñ-</i>		(<i>sitāndan</i> : <i>sitān-</i>)	

Skr. \checkmark *stā-*, "to steal"; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ?*stan*.

<i>zeⁱdan</i> ,	to strike	<i>zadan</i>	O.P. \checkmark <i>jan-</i>
<i>izanē</i>		<i>mīzanad</i>	

zēra bi zēra gradually *zarra* Ar.

(3) $B\chi \cdot \bar{e}, \bar{e}i$	Mn.P. $a + i, i + a, -ih-, -iha-, -ihi-$
$B\chi \cdot surmē̄i$	antimony
$zindē̄i$	life(time)

<i>mudē·is</i>	his opponent, adversary	<i>mudda·ī·aš</i>
<i>hamē·isūñ</i>	all of them	<i>hama(i) šān</i>
<i>tikē's dād</i>	he propped him	<i>takiya·aš</i>
<i>bi . . .</i>	up against . . .	<i>kard ba . . .</i>
<i>mē(h)mūni</i>	entertaining a guest	<i>mihmāni</i> O.P.
<i>idē</i>	he gives	*maiθman-
<i>inē</i>	he places	<i>mīdihad</i>
<i>b'ēl</i>	let, allow	<i>mīnihad</i> (<i>bihil</i>)
	(= <i>bihal</i>)	

(4) $\bar{n}e + i \leftarrow na +$ palatal vowel

<i>nē·ið</i>	is not	<i>nīst</i>
(= <i>na + hēd</i>)		(= <i>na + hast</i>)
<i>nē·iðumat</i>	I did not see you	<i>na dīdamat</i>
(= <i>na-dīdamat</i>)		

(5) The following may also be noted:—

<i>girēdan</i> ,	to seize	<i>giriftan</i>	<i>Vide</i> § 58.2a
<i>igirē</i>		<i>mīgīrad</i>	
<i>girēvistan</i> ,	to weep	(<i>girīstan</i>),	
<i>igirēvē</i>		<i>giryak.</i>	
<i>mēra</i>	husband		
pl. <i>mīrgyèl</i>	men		
<i>mērgyèl</i>			

Etym.? It is difficult to connect this word or G. *mōdmīra*, "mother of the husband," with any form such as O.P. *martiya*, owing to the absence of any relic of the *t*.

26. è.

(1) Bx. è = Mn.P. a in neighbourhood of palatal sound

<i>biniyèrīm</i>	let us see	<i>binigarīm</i>
<i>rayètī</i>	acting as a cultivator	<i>ra'yatī</i> Ar.

<i>yèkī</i> <i>yekī</i>	one	<i>yakī</i>
----------------------------	-----	-------------

èr for er following k:

<i>kèrd</i> <i>kerd</i>	did	<i>kard</i>
----------------------------	-----	-------------

before n, nd, followed by a palatal vowel:

<i>ibèndī</i>	thou tiest	<i>mibandi</i>
<i>ibandī</i>		

χudāwèndī || Godhood || O God!*χudāwandā*

<i>vèndī</i>	thou threwest	
<i>vandī</i>		

<i>zamèndī</i>	tiredness tired	
<i>zàmand</i>		

(2) Bx. è = Mn.P. i, ih

è i a		i (the izāfa)
è i		verbal prefix

e.g. èguð, "he was saying"

kè ki	that (conj.)	<i>kih</i>	O.P. *kaya-
<i>mèrabūnī</i>	kindness	<i>mihr(a)bānī</i>	

<i>sè</i> <i>se</i>	three	<i>sih</i>	O.P. -iθ-
------------------------	-------	------------	-----------

(3) Bx. -è frequently alternates with -ē

<i>yè</i> <i>yē</i>	one
------------------------	-----

27. ī.

(1) Bx. ī = Mn.P. ī

ī	this (adj.)	O.C.P. <i>in</i> , ī	Skr. ēna
-ī	nom. ending	-ī	Phl. -īh

<i>-īdan</i>	infin.	Mn.P. <i>-īdan</i>	
	ending		
<i>rīš</i>	beard	<i>rīš</i>	Afγ. <i>gīru</i>
<i>śīr</i>	milk	<i>śīr</i>	Av. <i>ī?</i> Skr. <i>ī</i>

zumiñ ground *zamīn* Phl. *zamīk*

(2) Bx. *ī* = Class. Mn.P. *ē*; O.C.P. *ī*

Verbal endings:

1st plur. <i>-īm</i>	Cl. Mn.P. <i>-ēm</i>	Phl. -ē- representing caus. -aya-
2nd plur. <i>-īn</i>	<i>-ēd</i>	
2nd sing. <i>-ī</i> <i>ē</i>	<i>-ī</i>	
<i>dīr</i> late	<i>dēr</i> <i>dīr</i>	O.P. <i>darga-</i> Skr. <i>dīrghā-</i> Hü. 547
<i>hīva</i> firewood	<i>hēzam</i> <i>hīzam</i> , <i>χīma</i>	Av. <i>aē</i>

(3) Bx. *ī* = Mn.P. *i*

<i>tīka</i>	fragment	<i>tikka</i>
-------------	----------	--------------

(4) Bx. *ī* = Mn.P. *ū*; O.P. *ū*, *au*

<i>bīdan</i>	to be	<i>būdan</i>	O.P. <i>ū</i>
<i>balīt</i>	holm oak	<i>balūt</i>	
<i>dī</i>	smoke	<i>dūd</i>	Phl. <i>ū</i> ; Skr. <i>ū</i>
<i>dīr</i>	distant	<i>dūr</i>	O.P. <i>ū</i>
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī</i>
<i>mī</i>	hair	<i>mū·ē</i>	Phl. <i>mō(d)</i> , O.P. * <i>mauda</i>
<i>pīl</i>	money	<i>pūl</i>	
<i>rī</i>	face, surface	<i>rū</i>	Av. <i>raoδa-</i>
Cf. <i>malk i mīt</i> , "the angel of death."		Ar. <i>malaku'l</i> <i>maut</i>	

(5) Bx. *ī* = Mn.P. *u* (*aw*)

<i>dīn</i>	tail	<i>dum</i>	Av. <i>ū</i>
<i>hīrd</i>	reduced to powder, etc.	<i>χvurd</i>	

<i>sī·ār</i>	mounted,	<i>suwār</i> ,	O.P. <i>asabāri-</i>
<i>suwār</i>	riding	<i>sawār</i>	Tol. s.v.

(6) BX. ī = Mn.P. ə, au

<i>mīsum</i>	season	<i>mausim</i> , Ar.
		<i>mōsim</i>

(7) BX. ī and ē are sometimes used alternatively

<i>mēra</i>	husband
<i>mīr'i</i>	husband of
<i>mīrgēl</i>	men
<i>tē</i>	eye
<i>tī·um</i>	my eye
-ī -ē	2nd sing. verbal ending

(8) BX. ī prosthetic

<i>īmā</i>	we	<i>mā</i>	Cf. O.P. <i>amāχam</i>
			Av. <i>ahmāka-</i>
<i>īsā</i>	you (plur.)	<i>śumā</i> (?)	Cf. G.Av. <i>χśmāka-</i>
			Av. <i>yuśmāka-</i> (?)

28. i.(1) BX. i = Mn.P. i

<i>ēi</i> <i>ēē</i>	what	<i>ēih</i>	O.P. Av. <i>i</i>
<i>ki</i> <i>kē</i>	that	<i>kih</i>	O.P. * <i>kaya-</i>
	•		Skr. <i>kaya-</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>zərəd-</i>
<i>-istan</i>	infin. ending	<i>-istan</i>	O.P. <i>√ah-</i>
<i>zi</i> <i>zē</i>	from	<i>zi</i> (<i>az</i>)	O.P. <i>hačā</i>

(2) BX. i = Mn.P. u

<i>dirist</i>	right, well	<i>durust</i>	O.P. <i>u</i> ; Hū. 551
<i>durišt</i>	coarse	<i>durušt</i>	O.P. <i>u</i> ; Hū. 552
<i>dišmanī</i>	hostility, enmity	<i>dušmanī</i>	O.P. <i>duš-</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	O.P. <i>duš-</i>

(3) BX. i = Mn.P. a, sometimes under the influence of
a neighbouring palatal sound or n

This change is general in Kn. dialect: "Fath i Yezdi."

<i>dindūn</i>	tooth	<i>dandān</i>	Av. <i>dantan-</i>
<i>dindador</i>	well-ribbed	(<i>danda-dār</i>)	„
<i>jistan</i>	to jump, leap	<i>jastan</i>	Av. $\sqrt{yah-}$?
<i>χarmin</i>	gathered crops	<i>χarman</i>	
<i>irivan</i>	they go	<i>mīrawand</i>	
<i>sigū</i>	puppy	cf. <i>sag</i>	Ir. <i>a</i>
<i>sivak</i> ←	light (not heavy)	<i>sabuk</i>	
<i>savik</i>			
<i>šilk</i>	appearance	<i>šakl</i>	Ar.
<i>zinjīr</i>	chain	<i>zanjīr</i>	

(4) B_X. *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

<i>ispēd</i>	white	<i>safēd</i> , <i>safīd</i>	Av. <i>spaēta-</i>
<i>ispārdan</i>	to commit to	<i>supurdan</i>	
<i>ispurdan</i>			
<i>istēdan</i>	to seize	<i>sitādan</i>	\sqrt{stan} ?
			Hü. 709
<i>iškam</i>	belly	<i>šikam</i>	
<i>išmārdan</i>	to count	<i>šumurdan</i>	Skr. $\sqrt{\text{śmar-}}$
			Av. - <i>śmar-</i>
<i>istīm</i>	tent-pole	<i>sitūn</i> ?	Av. <i>stūna-</i>

29. ī.

(1) In B_X. there is frequent interchange between ī and *u*, and between ī and ē

B_X. ī = Mn.P. ī

<i>ibūhum</i>	I become	cf. <i>būdan</i> ,	O.P. pres. base
<i>ibūm</i>		<i>buwad</i>	<i>bava-</i>
<i>χū</i> (<i>χuve</i>)	good	<i>χūb</i>	Cf. Skr. <i>suva-</i>
			<i>puṣ-</i> ; Hü. 503
<i>mūšk</i>	mouse	<i>mūš</i>	Skr. <i>ū</i>
<i>tū</i> <i>to</i>	thou	<i>tū</i> (older <i>tō</i>)	Av. <i>tava</i>

(2) B_X. ī = Mn.P. ē (in all cases also pronounced ī in O.C.P.); O.P. *au*; Av. *ao*

<i>būsīdan</i>	to kiss	<i>bōsīdan</i>
----------------	---------	----------------

<i>dū</i>	sour milk	<i>dōy</i>	Skr. $\sqrt{dōh}$ - Cf. <i>dógha-</i>
(<i>dō<u>u</u>dan</i>) :	to milk	<i>dōšīdan</i>	
- <i>dūš-</i>			
(<i>dō<u>u</u>dan</i>) :	to sew	<i>dōxtan</i>	
- <i>dūz-</i>			
<i>dūst</i>	friend	<i>dōst</i>	O.P. <i>au</i>
<i>dūš</i>	last night	<i>dōš</i>	A.v. <i>ao</i>
<i>ikūam</i>	I pound	<i>mīkōbam</i>	Phl. <i>ō</i>
<i>kūh</i> <i>kōh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>rūz</i>	day	<i>rōz</i>	O.P. <i>au</i>
(<i>sō<u>u</u>dan</i>) :	it burns	<i>mīsōzad</i>	A.v. <i>ao</i>
<i>isūsē</i>			
<i>ū</i>	that (adj.)	<i>ō</i>	O.P. <i>ava-</i>

(3) Bx. *ū* = Mn.P. *au*; A.v. *ava*

<i>nū</i>	new	<i>nau, nō<u>u</u></i>	A.v. <i>nava</i>
		(<i>nō, nev</i> , H. 1045; <i>nau, nou</i> , Hü. 1045.)	

(4) Bx. *ū* = Mn.P. *ā* before *n* and *m* (see also Bx. *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (ɔ) and the short of *ā* is usual.

<i>aspūn</i>	horses	<i>(aspān</i> O.P. <i>ā</i> obsol.) <i>asphā</i>	
<i>čārbūn</i>	riding animals	(*čahārpā·ān)	O.P. <i>ā</i>
<i>pistūn</i>	teat	<i>pistān</i>	A.v. <i>fštāna</i> Air. Wb. s.v., but Hü. 317
<i>rūn</i>	thigh	<i>rān</i>	A.v. <i>ā</i>
<i>šūm</i>	evening meal	<i>šām</i>	A.v. <i>ā</i>
<i>šūn</i>	shoulder	<i>šāna</i>	
<i>zūñwi</i>	knee	<i>zānū</i>	
		Cf. A.v. <i>zānu-drājah-</i> , H. and Hü., but see Air. Wb. <i>sub voce</i> .	

(5) Final *-ān* is usually *-ūñ*, sometimes *-ōñ* in Bχ; medially *ōñ* alternates with *ūñ*, and sometimes *āñ* is found.

<i>dōñist</i>	he knew	<i>dānist</i>
<i>dūñist</i>		
<i>hōñā</i> <i>hūna</i>	house	<i>χāna</i>

Note.—Bχ. *igurūsum*, “I run away” (past base *gurōδ-*), in Mn.P. *mīgurīzam*, which, however, in O.C.P. has the alternative past bases *guriχt* and *gurōχt*.

30. u.

(1) Bχ. u = Mn.P. u

<i>guðan</i> ,	to say	<i>guftan</i>	O.P. \sqrt{gub} -
<i>gudan</i>			
<i>ikunum</i>	I do	<i>mīkunam</i>	O.P. u
<i>χum</i> <i>χu^um</i>	myself	<i>χ^vudam</i>	Av. <i>χ^vato</i> → Mn.P. <i>χ^vud</i>
<i>turuš</i>	sour	<i>turš</i>	
<i>iyüftam</i>	I fall	<i>mīuftam</i>	Av. <i>ava</i> + \sqrt{pat} -

(2) Bχ. u = Mn.P. a usually when in the neighbourhood of a labial, and particularly before m, and occasionally in other circumstances.

<i>čādur</i>	veil, tent	<i>čādar</i>	
<i>duhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i>
<i>dāhūñ</i>			O.C.P. <i>dahan</i>
<i>juwūñ</i>	young man	<i>jawān</i>	Av. acc.
<i>javōñ</i> , etc.			<i>yavānəm</i>
<i>rundan</i>	to drive	<i>rāndan</i>	
<i>rōndan</i>			(= * <i>rawān(i)dan</i>)
<i>iruvum</i>	I go	<i>mīrawam</i>	
<i>wur-</i>	vb. prefix	<i>bar-</i>	O.P. a
<i>wur</i>	on, upon	<i>bar</i>	O.P. a

Before *m* B_X. *u* = Mn.P. *a* (i) :

<i>-um</i>	1st sg. vb. suff.)	<i>-am</i>	O.P. <i>a</i>
	1st sg. enclitic		
	pronoun		
	ordinal suffix		
<i>âdum</i>	man	<i>âdam</i>	Ar.
<i>hum</i>	also	<i>ham</i>	O.P. <i>a</i>
<i>hum-sâ</i> , etc.	neighbour	<i>ham-sâya</i>	
<i>hâkum</i>	ruler	<i>hâkim</i>	Ar.
<i>zûmîn</i>	ground	<i>zamîn</i>	

(3) B_X. *u* = Mn.P. *â* before *m*

<i>ârum</i>	ease	<i>ârâm</i>	Av. <i>â</i> ; O.P. * <i>â</i>
<i>anjum</i> <i>girêd</i>	be completed	<i>anjâm</i> <i>girift</i>	
<i>iltizum</i>	undertaking, guarantee	<i>iltizâm</i>	Ar.
<i>dum</i>	hunter's net	<i>dâm</i>	Skr. <i>dâma-</i>
<i>salumat</i>	safety	<i>salâmat</i>	Ar.

(4) B_X. *ă* ← -uh ← -ôh = Mn.P. -âh- ; B_X. -um = Mn.P. -aham, -iham

<i>iχum</i>	I want	<i>mîχvâham</i>
<i>iχuhum</i>		

By the dropping of etymological *h* (-ih, -ah) or an *h*, *v*, or *y* glide, forms such as the following are obtained :

<i>ibûm</i> <i>ibûhum</i>	corresponding to O.C.P.	<i>(buwam)</i>
<i>idum</i>		<i>mîdaham</i>
<i>ijum</i>		<i>mîjaham</i>
<i>igum</i> <i>igûhum</i>		<i>mîgûyam</i>
<i>inum</i>		<i>mîniham</i>
<i>irum</i> <i>irivum</i>		<i>mîrawam</i>
<i>iruvum</i>		

Where an *â* or *ă* is involved the B_X. vowel is often *ă*:

<i>iχōn</i>	they wish	<i>mîχvâhand</i>
<i>iχō·e</i>	he wishes	<i>mîχvâhad</i>

igō·ē || he says *mīgōyad*
igōhē || *igūhē*

31. ő.

The length of Bx. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bx. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

(1) Bx. ő = Mn.P. ő (O.C.P. ū) and ū; O.P. Av. -*ū-*, -*va-*, -*au-*, (*ao*)

<i>dō</i>	two	<i>dū, do</i>	Av. <i>dva-</i>
<i>gō</i>	human	<i>gūh</i>	Av. <i>ū</i>
	excrement		
<i>igōhē, igō·ē</i>	he says	<i>mīgōyad</i>	
(also - <i>ū-</i>)			O.P. $\sqrt{gub-}$
<i>bugo</i> (also <i>ū</i>)		<i>bigō</i>	
<i>kōh</i> <i>kūh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>tō</i> <i>tū</i>	thou	<i>tō</i> (Hü. 400)	Av. <i>tava</i>
			O.C.P. <i>tū</i>

(2) Bx. őδ = Mn.P. u + χt, ő + χt (see χt § 44.2)

őm = Mn.P. u + χm (see χm § 37.4 e)

<i>dōδer</i>	daughter	<i>duχtar</i>	Av. <i>δuγδar</i>
			Phl. <i>duχt</i>
<i>dōδan</i>	to sew	<i>dōχtan</i>	
<i>furōδan</i>	to sell	<i>furōχtan</i>	Av. * <i>fra</i> +
			<i>uχšta-</i> ? H. 824
<i>gurōδan</i>	to flee	<i>gurōχtan</i>	
<i>pōδan</i>	to cook	<i>puxtan</i>	Ir. * <i>paχua-</i>
<i>sōδan</i>	to burn	<i>sōχtan</i>	Av. ° <i>suxta-</i>
<i>šōm</i>	plough-land	<i>šuχm</i>	

In Bx. ū appears in the present bases of most of above verbs, v. § 29.2.

(3) Bx. ā, (ā, ā-) = Mn.P. ā, usually O.P. Av. ā, especially before *n* (see also Bx. ī, §§ 29.4 and 30.4)

<i>osmāñ</i>	sky	<i>āsmāñ</i>	O.P. <i>asman-</i>
<i>āsemūñ</i>			acc. <i>asmānam</i>
<i>oftau</i>	sun	<i>āftāb</i>	Skr. *ābhā-
<i>āftau</i>			<i>tāpa-</i>
<i>oftīn</i>	sleeve	<i>āstīn</i>	
<i>ōhī</i> <i>āhī</i>	gazelle	<i>āhū</i>	cf. Skr. āśu-
<i>ōnā</i> , <i>ōnōñ</i>	they	<i>ānāñ</i>	cf. O.P. <i>ana-</i>
<i>ūnūñ</i>			(obsol.), <i>ānhā</i>
<i>ord</i> <i>ārd</i>	flour	<i>ārd</i>	O.P. *ā
<i>ōvēd</i> , <i>ōvēid</i> ,	he came	<i>āmad</i>	O.P. ā
<i>avēd</i> , <i>avaid</i>			
<i>iyom</i>	I come	<i>mīāyam</i>	O.P. ā
<i>iyāhum</i>			
<i>bēōr</i>	bring	<i>bēār</i>	O.P. ā
<i>birōnē</i>	he may drive	<i>birānad</i>	
<i>bōyī</i>	arm	cf. <i>bāzū</i>	Av. ā
<i>bōzī</i>	game	<i>bāzī</i>	
<i>dōnist</i>	he knew	<i>dānist</i>	O.P. ā
<i>dōri</i>	medicines (herbs)	<i>dārū</i>	
<i>dōwā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>zāmātar-</i>
<i>girōñ</i>	dear (not cheap)	<i>girāñ</i>	
<i>grōñ</i>			
<i>gōñidāñ</i>	to copulate	<i>gāñidāñ</i>	
<i>jōñ</i>	life	<i>jāñ</i>	cf. Skr. <i>dhyāna-</i> G.I.P. 1.1, § 99.2, and Hü. 413
<i>iχōñ</i>	they wish	<i>mīχvāhand</i>	
<i>χōñd</i>	he recited	<i>χvānd</i>	cf. Av. <i>χvāsta-</i>
<i>nišōñ</i>	to show	<i>nišāñ d.</i>	Av. <i>√χvāñ</i>
<i>dādan</i>			
<i>soya</i>	shade	<i>sāya</i>	Skr. ā

<i>soyid</i>	he rubbed down	<i>sāyīd</i>	Skr. <i>V̄śā-</i>
<i>šōñā</i>	comb	<i>śāna</i>	Phl. <i>ā</i>
<i>tōrīk</i>	dark	<i>tārīk</i>	Av. <i>tāθra-</i>
<i>wō wā</i>	must	(<i>bāyad</i>)	

(4) Bx. *ōu* = Mn.P. *au*, *ōu*

<i>jōu</i> <i>joh</i>	barley	<i>jau, jōu</i> (<i>jev, jō</i> , H. 428)
pl. <i>jāhā</i> , <i>jahā</i>		<i>jauhā</i>

(5) It is not clear to what original form is to be referred Bx. *mō* || *mū* = I. There is no nasalization to represent the *n* of the Persian *man*, O.P. *manā* (gen. sing.). Perhaps it descends from the enclitic acc. form, which appears as *-mā* in both G. and Y. Av.

DIPHTHONGS

32. ai and ei; ay-

<i>ai</i> <i>a·ē</i> !	oh ! (voc.)	<i>ai</i> !	
<i>kai</i>	when ?	<i>kai</i>	Av. <i>kada</i>
<i>pai</i> <i>pei</i>	tendo Achillis	<i>pai</i>	
<i>pai</i>	track	<i>pai</i>	Av. <i>paδa-</i> ; cf. O.P. (<i>ni</i>) <i>padiy</i>
<i>paiwand</i>	joint	<i>paiwand</i>	Av. <i>paiti-</i>
<i>paiya</i>	fordable		
<i>bē peiya</i>	unfordable		
<i>mail</i>	liking	<i>mail</i>	Ar. (O.C.P. <i>mēl</i>)

(2) *ai* when peculiar to Bx. has usually developed from *a*, followed by *y*, which may represent Mn.P. *d* or *g* (and *j*), or which may be a glide.

<i>bainūm</i>	defamed	<i>badnām</i>
<i>bēnūm</i>		

<i>mai·as</i>	bee	<i>magas</i> (fly)
<i>mayas</i>		
<i>mailis</i>	assembly	<i>majlis</i> Ar.
<i>saiyèl, sayèl</i>	dogs	<i>sag-hā</i>
← * <i>sagyèl</i>		
pl. of <i>sag, sa</i>		
<i>saina</i>	dog(s), acc.	<i>sag (hā)-rā</i>
<i>maiyan</i>	don't come	
<i>maiyanīn</i>	don't bring (pl.)	

These two last should, perhaps, be written *màyau*, *màyārin*.

(3) Bx. ai often alternates with ēⁱ, ē:

<i>avēd</i> <i>avaid</i>	he came
<i>avērd</i> <i>avaird</i>	he brought
<i>istēd</i> <i>istaid</i>	he took
<i>zēidān</i> <i>zaidan</i>	to strike

(4) Other examples of ai in Bx. are:

<i>dain</i> <i>dēn</i>	obligation	? <i>dain</i>	Ar.
	(moral)		
<i>hai</i>	continually,	O.C.P. <i>hai</i>	
	always		
<i>lai</i>	<i>gīlīm</i> , woven rug		
<i>painīdan</i> :	to measure	? <i>paimūdan</i>	
ipain ← * <i>paimn-</i> ?			
<i>tai</i>	in the presence of, to		
<i>tai</i>	half of a donkey (etc.) -load.		

33. au.

(1) Bx. au appears to be always secondary, being derived in most cases from ab, āb, av, af(§); V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. au.

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
<i>aur</i>	cloud	<i>abr</i>	A.v. <i>awra-</i>
<i>bē·au</i> <i>bī·ā</i>	come	<i>bē·ā</i>	

<i>binauš</i>	violet	<i>binafs</i>	Phl. <i>vanavšak</i> ← <i>fš-</i>
<i>dau·anīd</i>	he ran	<i>dawīd</i> (cf. <i>denīdan</i> , H. 574 bis)	
<i>kauš</i>	shoe	<i>kafš</i>	
<i>biχawān</i>	make lie down	<i>biχvābān</i>	
<i>biχaun</i>			
<i>χausīd</i>	he lay down	<i>χuspid</i> ← * <i>χafsīd</i>	
<i>rāwūna</i>	starting out	<i>rawāna</i>	
<i>rāwūna</i>			
<i>sauz</i>	green	<i>sabz</i>	Ar.
<i>šau</i>	night	<i>šab</i>	O.P. <i>χšap-</i>
<i>tau</i>	fever	<i>tab</i>	Av. <i>√tap-</i>
<i>tauwistūñ</i>	summer	<i>tābistān</i>	
<i>zaur</i>	rough, coarse	<i>zabr</i>	(Ar. ?)
<i>čitaur</i>	how ?	<i>čitaur</i>	Ar. <i>taur</i>
<i>daur e</i>	around (prep.)	<i>daur i</i>	Ar. <i>daur</i>

(2) Bx. au resulting from Metathesis :

<i>haulā</i>	sweetmeats	<i>halwā</i>	Ar.
<i>saur</i>	sneeze	cf. <i>surfa</i> ?	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	

(3) Other examples of Bx. au are :

<i>āftau</i>	sunset (cf. <i>āftau derrahd</i> , sun set)
<i>derrau</i>	
<i>aurā.ī</i>	alarmed
<i>aurau</i>	water channel, (drain ?)
<i>daurī</i>	platter, tray
<i>girdaurī</i>	collecting one's things for
<i>girdawāri</i>	a journey
<i>haul</i>	outcry
<i>laudaga</i>	shivering
<i>naud i</i>	a matting bundle of dates
<i>χurmā</i>	

34. *oi.*

Bχ. *oi* is frequent as an alternative to *ā(h)*, before *i, ē*;
also as an alternative to *-āy-*:

<i>bisoiyin</i>	rub !	<i>bisā.īd</i>
<i>iyoī.ē</i> <i>iyoōhē</i>	he comes	<i>mī.āyad</i>
<i>doiya</i>	oh mother !	(<i>dā</i> = mother)
	oh daughter !	
<i>joi.ē</i> <i>jā(h)ē</i>	a place	<i>jā.ē</i> (O.C.P. <i>joi.ī</i>)
<i>moiyūn</i>	mare	<i>mādi.ān</i>
	<i>māyūn</i>	
<i>nihoyat</i>	limit	<i>nihāyat</i> Ar.
	<i>nihāyat</i>	
<i>poi.īz</i> <i>pō.īz</i>	autumn	<i>pā.īz</i>
<i>zoi.īd</i> <i>zō.īd</i>	she gave	<i>zā.īd</i>
	birth to	

CONSONANTS

GUTTURALS

35. *k.*

(1) Bχ. **k** = Mn.P. **k**, O.P. *k*; suffixes in *-k* are a characteristic in Phl.

Initial

<i>kandan</i>	to dig	<i>kandan</i>
<i>kerdan</i>	to do	<i>kardan</i>
<i>kī</i>	who ?	<i>kī</i>
<i>kaftār</i>	hyena	<i>kaftār</i>

Medial and Final

<i>kauk</i>	hill-partridge	<i>kabk</i>
<i>pī.āke</i>	the man	
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>takūn</i>	shaking,	<i>takān</i>
	knocking	
<i>yèki</i>	the one	<i>yaki</i>

(2) -k is dropped in :

<i>yē, yè,</i>	one	<i>yak</i>
<i>ya yek</i>		
<i>huim hukm</i>	order	<i>hukm</i> Ar.

Perhaps also in :

<i>tainidān</i>	to shake (a tree, etc.)
	which may be <i>tak</i> (cf. <i>takān</i>) and - <i>nīdan</i> caus. suffix → * <i>tagnīdan</i> → * <i>taynīdan</i>

and possibly in :

<i>mainā</i>	a cloth worn by women on the head and neck
--------------	---

This form may be compared with G. *maknū* (*maqnū* ?) and *maχnā*, *maχnū* and Kn.P. *maχnā*; cf. P.Ar. *miqna'a* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bχ. this *γ* might pass through *g* into *y*.

(3) -k is preserved in :

<i>dāk</i>	mother
	(poetical) <i>dā</i>
<i>pistūnak</i>	nipple of gun
<i>nuk, nuik</i>	point of

(4) Bχ. k = Mn.P. χ^v

<i>qum a kēš</i>	kindred,	<i>qaum o χ^viš</i>
	kinsmen	

(5) sk; vide § 50.2

(6) Other examples¹ of k in Bχ. are :

<i>gūzak</i>	ankle-bone	<i>qūzak</i>
<i>makinidān</i>	to bleat	
<i>mallāk</i>	ladle	
<i>rūnikī</i>	crupper band	
<i>sako</i>	now	
<i>tak</i>	side of	
<i>tēk</i>	lower leg	

¹ Additional examples of initial k as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

36. g.

(1) Bx. g, *gⁱ*, gy = Mn.P. g; O.P. *g, v*.*Initial*

<i>gada</i>	. stomach	cf. Afy. <i>gēda</i>	
<i>gudašt,</i>	passed	<i>guzašt</i>	<i>gu-</i> = O.P. <i>vi-</i>
<i>gīyāšt</i>			
<i>gunah</i>	sin	<i>gunāh</i>	O.P. <i>v</i>
<i>gurz</i>	club	<i>gurz</i>	Av. <i>vazra-</i>
<i>gūš</i>	ear	<i>gūš</i>	O.P. <i>g</i>
<i>gūšt</i>	meat	<i>gūšt</i>	O.P. * <i>gāuštā-</i>
<i>gyač</i>	gypsum, lime, plaster	<i>gač</i>	Av. <i>vīčiča-</i>
<i>gyalla</i>	flock	<i>galla</i>	

Medial

<i>bigyer</i>	catch hold of	<i>bigīr</i>	O.P. <i>g</i>
<i>biyer</i>			
<i>-gāh</i>	place of	<i>-gāh</i>	O.P. <i>g</i>
<i>håga</i>	egg	cf. <i>χāgīna</i>	

Medial *g*, however, usually appears in Bx. as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

Final

<i>dēg</i>	pot	<i>dīg</i>	Phl. <i>dēg</i>
<i>rag</i>	vein	<i>rag</i>	
<i>rēg</i>	sand	<i>rīg</i>	
<i>sag</i> <i>sa</i>	dog	<i>sag</i>	O.P. * <i>saka</i>

cf. Medic *σπάκα*

(2) Bx. g = Mn.P. k

<i>gūštī</i>	wrestling	<i>kuštī</i>
<i>kalg</i> (<i>i</i>) . . .	ground acorns,	
<i>kalk</i>	eaten with meat, curds, sour milk	
<i>kaugūn</i>	hill partridges	* <i>kabkān</i>

(3) B _{X.} -lg, -rg = Mn.P. rg ; Av. -əhrka-, arəka-			
balg	leaf of tree	barg	Av. varəka-
gurg	wolf	gurg	Av. vəhrka-
merg	death	marg	G.Av. maraka-
titarg	hail	tigarg	
	rg by Metathesis of -kr		
firg(ē)	a thought, reflection	fikr(ī)	Ar.

Note :

burg	eyebrow	(? brū + k)
------	---------	-------------

(4) B _{X.} -zg = Mn.P. -yz ; Av. -zg			
mazg	brains	mayz	Av. mazga-

(5) B _{X.} g = Mn.P. q			
	= Mn.P. γ through q		

gurumniðan	to thunder	γurumbidān
qurumniðan		

gusl qusl quls	ceremonial	γusl	Ar.
	washing		

gūzak	ankle-bone	qūzak
-------	------------	-------

rizg-as	his subsistence	rizq(-aš)	Ar.
---------	-----------------	-----------	-----

For *ng* vide § 54.

For loss of *g* in B_{X.} Vide § 42.2

(6) The following are additional examples of g in B_{X.} :

galg	fork of a tree
gyergyerāk	a kind of lizard
bahīg	bride, daughter-in-law
bīg	kid, young goat
tīg	forehead

37. X.

(1) B_{X.} χ = Mn.P. χ and χ^v; Av. χ and χ^v
(Ir. χ^v not found in O.P.)

Initial

(a) χerīdan	to buy	χarīdan
χīn hīn	blood	χūn

$\chi\bar{y}il$	thought, intention	$\chi ay\bar{a}l$	Ar.
$\chi\bar{u}$	good, well	$\chi\bar{u}b$	Av. <i>hu-</i> ; O.P. $*hu-$
(b) $\chi\bar{a}rdan$: $\chi ur\acute{r}$ - to eat (in some dialects $\chi w\bar{a}rdan$)		χ^vurdan : Av. χ^v χ^vur-	
$\chi\bar{a}stan$	to want	$\chi^v\bar{a}stan$	Av. χ^v
$\chi aus\bar{i}dan$	to lie	O.C.P. $\chi aus\bar{i}dan$; Av. $\sqrt{\chi^v\bar{a}ip}$ -: down, Cf. $\chi usp\bar{i}dan$, $\chi^vaf sa-$ sleep $\chi uftan$, $\chi^v\bar{a}b$	
χum , χut , etc.	myself, thyself	χ^vudam , χ^vudat , etc.	
$\chi urz\bar{a}$	sister's child	$\chi^v\bar{a}hurz\bar{a}da$	Av. χ^r
$\chi u\check{s}$	pleasant, agreeable	$\chi^v u\check{s}$	

Medial

$f\bar{i}\chi\bar{a}ri$	fireplace	$b u \chi\bar{a}ri$	
$p u \chi\bar{a}ri$			
$a l \chi\bar{a}luk$	woman's coat	$a r \chi\bar{a}lak$ (undercoat)	
$n u \chi ud$	kind of pea	$n u \chi ud$	
$n u \chi \bar{u}n$	nail (of finger or toe)	$n \bar{a} \chi un$	Skr. <i>nakhá-</i> ; G. <i>nā·ūn</i> = finger

Many words in $-\chi t$:

$b a \chi t$	fortune	$b a \chi t$	Av. χt
$r a \chi t$	clothing	$r a \chi t$	
$s a \chi t$	severe	$s a \chi t$? Av. $*s a \chi ta-$ p.p.c. $\sqrt[3]{sak}$ be able; Skr. \sqrt{sak} , <i>śakta-</i> ; so H. 723 and
but see Mn.P. χt = B χ . δ. § 44.2.			Uhlenbeck

Final

<i>nerix</i>	market rate	<i>nerix</i> , <i>nerχ</i> , i.e. <i>ni</i> + <i>χerīdan</i>	Skr. <i>ni</i> + \sqrt{kri} GIP. I. 2.21 5β
<i>yax</i>	ice	<i>yax</i>	Av. <i>aēχa</i>

(2) $B_X \cdot X = Mn.P. q$ (Arabic and Turkish words).*Initial*

<i>χasum</i> <i>qasum</i>	oath	<i>qasam</i>	Ar.
<i>χīmat</i> <i>qīmat</i>	price	<i>qīmat</i>	Ar.
<i>χuzer</i> <i>quzer</i>	amount, extent	<i>qadr</i>	Ar.

Medial

<i>āχil</i> <i>āqil</i>	sensible, wise	<i>'āqil</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs-ī</i>	Ar.
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. ?
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>waχt</i> <i>vak</i>	time	<i>waqt</i>	Ar.

Final

<i>arax</i> (- <i>gīr</i>)	perspiration (horsecloth)	<i>'araq</i>	Ar.
<i>yarāχ</i>	equipment	<i>yarāq</i>	T.

(3) $B_X \cdot X = Mn.P. γ$

<i>χunča</i>	bud	<i>γunča</i>	
<i>bē damāχ</i>	out of spirits	<i>bī dimāγ</i>	
<i>tēχ</i>	blade of a knife	<i>tīγ</i>	Av. <i>taēγa-</i>

(4) X changed to h or lost in B_X .

- (a) *Vide* $B_X \cdot h$. § 59.2
- (b) Mn.P. $χt$. *Vide* § 44.2 and 3
- (c) Mn.P. $χr = B_X \cdot {}^hr, r$

<i>su^hr</i>	red	<i>surχ</i>	
------------------------	-----	-------------	--

	(d) Mn.P. $l\chi$ = B χ . $^h l$, l		
<i>tahl</i> , <i>tàhl</i> ,	bitter	<i>talχ</i>	
	<i>ta^hl</i>		
<i>istēl</i>	irrigation	<i>iṣtalχ</i>	Ar.
	pond? (<i>vide</i> vocab.)		

	(e) Mn.P. χm = B χ . $^h m$, m		
<i>śōm</i> , <i>śu^hm</i>	ploughed land	<i>śuχm</i>	
<i>tōm</i> <i>tum</i> ,	seed, flavour	<i>tuχm</i>	
	<i>tu^hm</i>		
<i>zahndār</i>	wounded	<i>zaχm-</i>	

	(f) Mn.P. $\chi \xi$ = B χ . ξ		
<i>bàśidum</i>	I bestowed	<i>baχ\xidam</i>	
	<i>baχ\xidum</i>		

(5) Additional examples of χ in B χ .

<i>aχ</i>	clearing the throat		
<i>aχūn k.</i>	to thresh		
<i>χuśχīn</i>	crupper	<i>quśqūn</i>	
<i>paśχa</i>	fly	Cf. O.C.P. <i>paśa</i> ,	
		mosquito	

38. γ.

B χ . γ = Mn.P. γ

(1) Initial γ usually becomes q in B χ . *Vide* § 39.3.

Medial and Final

<i>bayal</i>	(at the) side (of)	<i>bayal</i>	
<i>buzγāla</i>	kid	<i>buzγāla</i>	
<i>layam</i>	bridle	<i>layām, ligām</i>	
<i>mury</i>	bird, fowl	<i>mury</i>	Av. <i>mərəya-</i>
<i>rōyan</i>	ghee	<i>rūyan</i>	Av. <i>raoyna-</i>

(2) B χ . γ = Mn.P. $q \leftarrow$; Ar. T. q

<i>auγāt</i> <i>auqāt</i>	times	<i>auqāt</i>	Ar.
<i>aly</i>	intelligence	<i>'aql</i>	Ar.
<i>čāγ</i> <i>čāχ</i> <i>čāq</i>	healthy, well	<i>čāq</i>	T.

<i>nāγulā</i>	evil, violent	<i>nāqulā</i>	
<i>naly(i)</i>	(a) story	<i>naql</i>	Ar.
<i>nurya</i>	silver	<i>nuqra</i>	Ar.
<i>yayīn</i>	certain, sure	<i>yaqīn</i>	Ar.

(3) γ dropped in Bχ.

<i>čurāt</i> <i>čirāγ</i>	lamp	<i>čirāγ</i>	
<i>dū</i>	sour milk	<i>dūγ</i>	
<i>durō</i>	lying	<i>durūγ</i>	Av. <i>draoya-</i> ; O.P. <i>drauga-</i>
<i>kalā pésa</i>	magpie	<i>kalāγ, kulāγ</i>	
		(crow, etc.)	

and perhaps in

<i>maur</i>	meadow, damp (?)	<i>mary</i>	Av. <i>marəγā-</i>
	ground		Vide § 64
cf. <i>surāγ</i>	clue	<i>sūrāχ</i>	
		(hole, clue)	

but *sīlā* hole

(4) Further examples of γ in Bχ. :

<i>bāγam</i> ¹	<i>tāla</i>	wild almond	<i>bādām talχ</i>
<i>dōryūn</i>		women's quarter	
		in a house	
<i>jayila</i>		lad	
<i>kāγā</i>		sand-grouse (?)	

39. q.

(1) Bχ. q = Mn.P. q (Ar. & T.)

Initial

<i>qamčī</i>	whip	T.
<i>qalam</i>	pen	Ar.
<i>qand</i>	loaf sugar	(Ar.)
<i>qātir</i>	mule	Ar.
<i>qilwa</i>	(Qibla), S.W.	Ar.
<i>qum (o kēš)</i>	kindred	<i>qaum</i> Ar.

¹ Only once recorded : elsewhere, *boyam*, *bāhum*. This substitution of γ for h is perhaps also illustrated by the word *jayila*, boy, lad, beside Bχ. (Ar.) *jāhil*, youth, young man.

Medial

<i>yaqīn</i>	sure, certain	Ar.
<i>yayīn</i>		

Final

<i>barq</i>	lightning	Ar.	
<i>čaqū</i>	small knife	čāqū	T.

(2) *Bχ. q* = Mn.P., Ar. χ

<i>dåqil</i>	inside	<i>dāχil</i>	Ar.
<i>qazūna</i>	treasury	<i>χazāna</i>	Ar.

(3) *Bχ. q* = Mn.P. γ (chiefly Arabic).

<i>damåq</i>	good spirits	<i>damāγ</i>	
<i>dåq</i>	(brand of)	<i>dāγ</i>	
	sorrow		
<i>kuntåq</i>	stock of gun	<i>kundāγ</i>	
<i>qilt χardan</i>	to roll	<i>γaltidän</i>	
<i>qalāf</i>	sheath	<i>γilāf</i>	Ar.
<i>qalava</i>	very, very much	<i>γalaba</i> ?	Ar.
<i>qalbel</i>	sieve	<i>yalbil</i>	Ar.
<i>qallahå</i>	crops	<i>γalla-hā</i>	Ar.
<i>qårat</i>	plunder	<i>γarat</i>	Ar.
<i>qarq</i>	drowned	<i>yarq</i>	Ar.
<i>qaš k.</i>	to faint	<i>yaš k.</i>	Ar.
<i>qazav</i>	anger	<i>γazab</i>	Ar.
<i>qurüb</i>	sunset	<i>γurüb</i>	Ar.
<i>qussa</i>	sorrow	<i>γusṣa</i>	Ar.
<i>quwår</i>	dust in the air	<i>γubär</i>	Ar.
<i>qaib</i>	invisible	<i>yaib</i>	Ar.
<i>qair az</i>	except, besides	<i>γair az</i>	Ar.

Medial

<i>kåqaz</i>	letter	<i>kāyaz</i>	Ar.
--------------	--------	--------------	-----

(4) Further examples of *q* in *Bχ.*:

<i>čauqūn</i>	snowstorm, blizzard
<i>huq z.</i>	to vomit

PALATALS

40. c.

(1) BX. č = Mn.P. č; Av. č; Ir. č.*Initial*

čāl	bird's nest	čāl	
čār	four	čahār	Av. č
čārnīdan	to graze(cattle)	čarāndan	Av. č
čē	what	čih	Av. č
čī	thing	čīz	Av. č
čīdan	to pluck	čīdan	Av. č
čū	wood, stick	čūb	

Medial

bača	child	bačča	Phl. č
kīča	street	kūča	
kūčīr	small	kučīk	
pīčnīdan	to roll up	pīčāndan	Phl. č
tapūnča	pistol	tusangča	

(2) BX. č || j (before an unvoiced consonant)

panč tā panj	five
kač kārd kaj	crooked knife

(3) BX. č || k

kad čad	waist	
kift čift	mountain col	
kil	beside	(Cf. Mn.P. bayal,
čil	armpit	armpit, etc. ;
		bayal i, beside)
nuk nūč	point, beak	
cf. buzmuč	a kind of lizard, Mn.P. makīdan, “goat-sucker”	to suck ; Kn.P. mičīdan

(4) BX. č || š

čēltuk	rice	Mn.P. šaltūk
čupūn šūn	shepherd	(but see Hü. 776)

pičnidan ||*pēžn-*|| to roll up
pēšn-

(5) Other examples of č in *B_X*. are :

Medial

<i>ičū</i>	here
<i>očū, učū</i>	there
<i>dīčī</i>	small cooking pot
<i>fīčistan</i>	to fly out of, fall out of
<i>gyerčine</i>	small cliff
<i>kača</i>	chin
<i>kurčal</i>	unthreshed ears of corn
<i>lačar</i>	stingy
<i>wurčardan</i>	to climb up ? Av. <i>✓čar</i>

Final

<i>gulūč</i>	squint-eyed
<i>kač i pā</i>	heel
<i>kuč</i>	powder pan of flint-lock
<i>muč i pā</i>	ankle

41. j.

(1) *B_X*. j = Mn.P. j

Mn.P. *j* represents several sounds in O.P. and Av., the principal being *y*- and *č*. The development of *j* in *B_X*. seems to follow exactly similar lines, and it is unnecessary to give many examples.

Initial

<i>jā</i>	place	<i>jā</i>	Etym. (?)
<i>javūñ</i>	youth	<i>jawān</i>	Av. <i>y</i>
<i>jēv</i>	pocket	<i>jib</i>	
<i>jōñ</i>	life	<i>jān</i>	O.P. * <i>dy-</i>
<i>jumniðan</i>	to shake, trs.	<i>jumbān(i)dan</i>	
<i>jūr</i>	kind, manner	<i>jūr</i>	
<i>justan : jūr-</i>	to seek and find	<i>justan : jū-</i>	

Medial and Final

<i>dast jalau</i>	whip thong on reins	<i>dast-jilau</i>
<i>durrāj</i>	black partridge	<i>durrāj</i>
<i>kaj</i>	crooked	<i>kaj</i>
<i>kunjī</i>	sesamum	<i>kunjid</i>

(2) $B\chi.$ -jd- = -std-

<i>hajdah</i>	eighteen	<i>haštdah, hajdah</i>
---------------	----------	------------------------

(3) $B\chi.$ nj = Mn.P. nj ; Av. nč

<i>panj</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>pānj</i>	talons	<i>panja</i>
<i>nāranj</i>	bitter orange	<i>nāranj</i>
<i>sinjid</i>	(jujube ?) tree	<i>sinjid</i>

(4) Mn.P. j = $B\chi.$ i, y. *Vide* § 42.3

<i>mailis</i>	assembly	<i>majlis</i>	Ar.
---------------	----------	---------------	-----

(5) Other examples of j in $B\chi.$ are :

<i>ajar</i>	irrigated
<i>bāχājā</i>	great-grandfather
<i>gunj</i>	wasp
<i>kalajōš</i>	dried <i>dūγ</i> rubbed down, with <i>rūyan</i> poured over it
<i>laj</i>	jealousy, malice
<i>naijīra</i>	reed brake

42. y.(1) $B\chi.$ y = Mn.P. y; O.P. ai- ; Av. aē-*Initial*

<i>yā</i> (<i>oiyā</i>)	or	<i>yā</i>	*aya-. <i>Vide</i> Hü.
<i>ya, yē</i>	one	<i>yak</i>	O.P. aiva-
<i>yadak</i>	led horse	<i>yadak</i>	
<i>yaχ</i>	ice	<i>yaχ</i>	Av. aēχa-

<i>yayīn</i>	sure	<i>yaqīn</i>	Ar.
<i>yārāχ</i>	arms and equipment	<i>yārāq</i>	T.
<i>yūz</i>	wild cat	<i>yūz</i> , "small panther"	

Medial

<i>mēyūnī</i>	middle (adj.)	<i>mīyānī</i>
but <i>min</i>	among, in	<i>mīyān</i>

(2) BX. -y- = Mn.P. -g-; O.P. Av. -k-

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

<i>ayer</i> <i>ar</i>	if	<i>agar</i>	O.P. <i>k</i>
<i>biyer</i> <i>bigher</i>	seize	<i>bigīr</i>	O.P. <i>g</i>
<i>dīčī</i>	small pot	(<i>dīgčī</i>)	
<i>dīyer</i> <i>dī.er</i>	other, again	<i>dīgar</i>	O.P. <i>k</i>
<i>hoya</i> <i>hāga</i>	egg		
<i>hoyīna</i>	eggs fried on both sides		cf. <i>χāgīna</i>
<i>jīyer</i>	liver	<i>jigar</i>	Av. <i>k</i>
<i>lēlaq</i>	stork	<i>laglag</i>	
<i>mayas</i> <i>mai.as</i>	bee	<i>magas</i>	cf. Av. <i>maχšī-</i>
<i>mer</i>	perhaps	<i>magar</i>	O.P. * <i>k</i>
<i>binyer</i>	look	(<i>binigar</i>)	
<i>niyăšt</i>	he looked	(<i>nigarīd</i>)	O.P. * <i>k</i>
<i>sa</i> <i>sag</i>	dog	<i>sag</i>	O.P. <i>k</i>
	pl. <i>sayēl</i>		

The plural ending *-gēl* → *yēl* after a vowel, e.g. *dā-yēl*, mothers; *gurbiyēl* (sg. *gurba*), cats; *dōryēl* || *dōrgyēl*, *dōrgēl*, "maidens," plural of *dōder*.

(3) BX. -y-, -i- = Mn.P. -j-

<i>kuya</i> <i>kuja</i>	where?	<i>kūjā</i>
<i>mailis</i>	assembly	<i>majlis</i> Ar.

(4) B_{X.} y = Mn.P. -d.

Frequently the *y* also disappears. *Vide* § 44.10 c.

<i>bīn</i> <i>bīdan</i>	they were	<i>būdānd</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>nē-īdum</i>	I did not see	<i>na dīdam</i>
<i>dīyār</i> <i>dī.ār</i>	visible	<i>dīdār</i>
<i>māyūn</i> <i>mādūn</i>	mare	<i>mādyān</i>

(5) B_{X.} y = Mn.P. w

gyāhīdā || *gīyōhīdah* giving a person the *gawāhī dih*
dādan trace of stolen
 property

(6) In B_{X.} a y-sound after initial *g* and medial *g* (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before *a*, *e*, *au*, and *i*. I do not know it before *ā* and only once before *ū* (*tangyum*).

It appears to be simply a glide arising from the palatal nature of B_{X.} *g*. It frequently appears in a less decided form in which cases I have represented it as *gⁱ*. This ⁱ glide is also frequently heard after *k*.

Examples

<i>gyau</i>	brother
<i>gyap</i>	big
<i>gyer</i>	scald-headed ; cliff
but <i>gā</i>	cow, ox
<i>gūl zaidun</i>	to deceive, etc.

(7) In B_{X.} y frequently occurs as a glide between adjacent vowel sounds.

<i>daiyūs</i>	cuckold	<i>daiyūs</i>	Ar.
<i>iyom</i> <i>iyāhum</i>	I come	<i>mī-ā-y-am</i>	
<i>maiyan</i>	don't come		
<i>iyārum</i>	I bring	<i>mī.āram</i>	
<i>bēyaš</i> (impv.)	hear, listen		

<i>i yūftē</i> (: Past base, he falls (fell))	<i>mī.ustād</i> (: <i>ustād</i>)	
<i>wast)</i>		
<i>doiya</i>	O mother! voc. of <i>dā</i>	
<i>χudoiya</i> <i>χudoiyā</i>	O God! voc. of <i>χudā</i>	
<i>mīyā</i> (pl.)	hair	<i>mū-hā</i>
<i>wåløyi</i> <i>wåløi.i</i>	above	<i>bālā.i</i>

(8) A prosthetic γ is occasionally found in B_X .

yasîr || *asîr* prisoner *asîr* Ar.
yâšnâdan they recognized *šinâxtand*

(8) **y** in B_X . is sometimes dropped or absorbed.

Initial

<i>aqa</i>	collar of coat	<i>yaxa, yaqqa</i>
<i>ailâq</i>	summerquarters	<i>yelâq, yelâx</i>
<i>anike</i>	as though	<i>ya'ne kih (?)</i>

Medial

<i>wâstî</i> <i>wô.istî</i>	must	<i>bâyastî</i>
<i>wulâ'at</i>	country	<i>wilâyat</i> Ar.

(10) The y-glide appearing in Mn.P. between a verbal base ending in a vowel and a termination beginning with one is often omitted in B_y, or replaced by h.

igum, *igū.ē* I say, he says *mī-gō-y-am*,
mī-gō-y-ad
also *igūhum*, *igōhum*, etc.

(11) Other examples of y in B_X , are:

<i>nīyā</i>	in front
<i>wuryāndan</i> : <i>wuryān-</i>	snatch away

DENTALS

43. t.

(1) $B_{\chi} \cdot t = M_n P \cdot t$; O.P. Av. t

Initial

<i>ta^aða</i> <i>ta^ada</i>	splint	(<i>taxta</i>)
<i>tahl</i>	bitter	<i>talyx</i>

<i>tersastan</i>	<i>: ters-</i>	to fear	<i>tarsīdan</i>
<i>tīr</i>		(arrow)	
<i>tīra</i>		(section of tribe)	<i>} tīr</i>
<i>tūša</i>		food for journey	<i>tūša</i>

Medial

<i>bastan</i>	to tie, close	<i>bastan</i>
<i>či-t-ē</i>	what's the matter * <i>či-at-ast</i> with you ?	
<i>putul</i>	beetle	<i>(butul ?)</i>

Final

<i>-at</i>	thy	<i>-at</i>
<i>χut</i>	thyself	<i>χudat</i>
<i>must</i>	fist	<i>mušt</i>

(2) *Bx. -t = Mn.P. -d*

<i>ārt</i> <i>ārd</i>	flour	<i>ārd</i>	
<i>Dauwīt</i>	proper name	<i>Dā.ūd</i>	Ar.
<i>īrāt</i>	objection	<i>īrād</i>	Ar.
<i>gart</i>	dust	<i>gard</i>	
<i>jallāt</i>	executioner	<i>jallād</i>	Ar.
<i>jilt</i>	leather case	<i>jild</i>	Ar.
<i>kilīt</i>	key	<i>kilid</i>	
<i>mar bat kerdum</i>	one would think	<i>magar bad</i>	
	I had done some- thing wrong	<i>kardam</i>	
<i>navīt</i> <i>nabīd</i>	he was not	<i>na būd</i>	
<i>raht</i> <i>rahd</i>	he went	<i>raft</i>	
also <i>kuntāq</i>	stock of gun	<i>kundāy</i>	

Oskar Mann¹ usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt*, *gut*, *giriht*, *kirt*, *oveit*. I do not agree with this; the final consonant should be *d* or *ð*. Thus, *bīd*, *bīð*; *gud*, *guð*; *kerd*; *oveid*, etc., and only rarely *t*, e.g. *kašīt* || *kašīd*.

For *Bx. ft*, *st*, *št*, *vide §§ 47.4, 49.6, 50.5* respectively.

¹ *Dic Mundarten der Lur Stämme in S. W. Persien.* Berlin, 1910.

(3) Other examples of B_X. t are :

Medial

<i>butulma</i>	log, trunk of tree
<i>butte</i>	maternal aunt
<i>kutal</i>	led horse
<i>matrāχ</i>	club

Final

<i>čart</i>	fringe of hair worn on the forehead
<i>rīt</i>	moulted
<i>šat</i>	lake

44. d and δ.

(1) B_X. d = Mn.P. d ; O.P. d- ; Av. d-, z- ; O.P. Av. -t-

Initial

<i>dådan</i>	to give	<i>dādan</i>	O.P. Av. $\sqrt{dā-}$
<i>dåhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i> ; cf. <i>vī-zafāna-</i>
<i>dawā</i> <i>dowā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. z
<i>dil</i>	heart, belly	<i>dil</i>	Av. z
<i>dīr</i>	distant	<i>dūr</i>	Av. d
<i>dīn</i>	tail	<i>dum</i>	Av. d
<i>dōder</i>	daughter	<i>duxtar</i>	Av. d
<i>dōñistan</i>	to know	<i>dānistān</i>	Av. z

Medial

<i>-dan, -īdan</i>	infin. ending	<i>-dan, -īdan</i>	O.P. t
<i>bīdan, bīdum</i>	to become, I was	<i>būdan, būdam</i>	

Final

<i>bēd</i> <i>bēδ</i>	willow	<i>bīd</i>	Av. t
<i>nawad</i>	ninety	<i>nawad</i>	Av. t
<i>rad</i>	passed on	<i>rad</i>	Etym. ?
<i>sad</i>	100	<i>sad</i>	Av. t

Note.—Between vowels *d* frequently changes to δ and is sometimes dropped, see below sub-section 10.

(2) Bx. - δ - (-hd-, -had-, -d-) = Mn.P. xt medial or final ; O.P. Av. $\chi t \leftarrow k + t$.			
<i>bēδ</i> <i>bēd</i>	sifted	<i>bīχt(a)</i>	Skr. $\sqrt{vēč}$; pp. <i>vikta-</i> Uhl. “Av. part. - <i>viχtō</i> ”
<i>dōδer</i> (<i>dōhader</i> , daughter <i>dōder</i>)		<i>duχtar</i>	Av. <i>duγdar-</i>
<i>dōuδan</i> : <i>dōuδ</i>	to sew ; milk	<i>dūχtan</i>	Hü. 578
• (3rd sing. pret.)		(<i>dūšidan</i>)	
<i>furōuδan</i> : <i>furōuδ</i> to sell		<i>furuχtan</i>	Av. * <i>fra</i> + $\sqrt{vaχš-}$ H. 824
<i>gurōuδan</i> :	to flee	<i>guruχtan</i>	
<i>gurōuδ</i>			
<i>lōuδ</i>	stripped naked		<i>luχt</i> etymologically would correspond to Av. <i>uruχtay-</i> , “broken,” but the meaning scarcely supports
<i>pōuδan</i> : <i>pōuδ</i>	to cook	<i>puχtan</i>	Av. $\sqrt{pak-}$
<i>rēiδan</i> ; <i>rēiδ</i>	to pour out	<i>rīχtan</i>	Av. $\sqrt{raēk-}$
<i>sōuδan</i> : <i>sōuδ</i>	to burn (intr.)	<i>sūχtan</i>	Av. $\sqrt{saok-}$
<i>ta.ada</i> <i>ta'a da</i>	board, splint, <i>taxta</i>		
<i>tā'a da</i> <i>tahda</i>	smooth surface		

(3) **xt** may be altogether lost in Bx. as in

pōen || *pōuδan* they cooked *puχtand*

On the other hand it is preserved unaltered in a large number of words in common use, e.g. :

<i>baxt</i>	fortune	<i>baxt</i>
<i>raxt</i>	clothing	<i>raxt</i>
<i>saxt</i>	severe	<i>saxt</i>

and it is gratuitously produced in

waxt time for *waqt* Ar.

I have noted only one or two cases in which χt and δ appear alternatively, viz.:

<i>isāδ</i> <i>sāχt</i>	used to make, made	<i>mīsāχt, sāχt</i>
<i>wādē kē</i> <i>wāχtī kē</i>	at the time when	<i>waqt ī kih</i>

(4) B χ . d, hd, δ = Mn.P. ft medial and final; Av. <i>pt</i> ← <i>b + t</i>		
<i>girēd</i> <i>girēδ</i>	he caught	<i>girift</i> Av. <i>gərəpta-</i> , \sqrt{grab}
<i>gudan</i> <i>guðen</i>	they said	<i>guftand</i>
<i>raðan</i> <i>rāðan</i>	they went	<i>raftand</i>
<i>rahdan</i> (<i>rahadan</i>)		

(5) B χ . d, δ = Mn.P. st

<i>hēd</i> <i>hēδ</i>	is	<i>hast</i>
<i>hēðan</i>	are	<i>hastand</i>
<i>nē·id</i>	is not	<i>nīst</i>

(6) B χ . d = Mn.P. z

<i>dālū, dōlū</i>	old woman	<i>zāl</i>	Av. $\sqrt{zar-}$; Skr. $\sqrt{jar-}$; cf. Aγ. <i>zōr</i> , old
(? on false analogy of O.P. <i>dasta</i> ; Av. <i>zasta-</i>)			

(7) B χ . d || z = Mn.P. z and Ar. z

<i>gudašt</i> <i>giyašt</i>	it passed	<i>guzašt</i>	O.P. <i>vi + √tar</i>
<i>guzašt</i>			
<i>b {^u_i} gudertē</i>	he may pass	<i>biguzarad</i>	
<i>biguzerē</i>			
<i>derf</i>	dish, vessel	<i>zarf</i>	Ar.

(8) Mn.P. rd usually appears in the same form in B χ . but
gart dust is usual for *gard* Vide § 58.2 c

(9) In B χ . an intrusive d is sometimes found after n		
<i>čamand(ē)</i>	(there is a)	<i>čaman</i>
		meadow
<i>čandår</i>	oriental plane	<i>činär</i>

<i>dindā</i>	behind	B <small>χ.</small> <i>dīn</i> = Mn.P. <i>dum</i> , tail (? = * <i>dīnā</i> , cf. Kurd. <i>dumā</i> , behind, in the rear of)
<i>jahandum</i>	hell	<i>jahannam</i> Ar.
<i>jind</i>	jinn	<i>jinn</i> Ar.; also <i>jind(ū)</i> in vulgar Mn.P.
(?) <i>kušind</i>	an armed force, army	Perhaps related to Mn.P. T. <i>qušūn</i>
<i>ba sind è</i>	one year of	<i>sinn</i> P.Ar. .
<i>ya sāla</i>	age	
<i>śīwand</i> <i>śīvan</i>	lamentation	<i>śīvan</i>

(10) Bχ. d between vowels, or final, especially after a long vowel, frequently :

- (a) appears as δ
- (b) is reduced to y or
- (c) disappears entirely.

Examples

(a) and (c)

<i>dādan</i> <i>dāδan</i>	they gave
<i>bīdum</i> <i>bīδum</i>	I was bum
<i>bīdīn</i> <i>bīδīn</i> <i>bīn</i>	you were
<i>rā'aδan</i> <i>rahδan</i>	they went
<i>rā'aδan</i> <i>rā'an</i>	
<i>rā'hd</i> <i>rahd</i> <i>rah</i>	he went

(b) <i>bēnūmī</i> (<i>ba.+y</i>)	ill repute,	<i>badnāmī</i> defamation
<i>dīya</i>	foresight of rifle	(= <i>dīda</i> ?)

See also y, § 42.4.

(c) <i>àšnīdan</i> <i>àšnīn</i>	they heard
<i>avēd</i> <i>avē</i>	he came
<i>avaidum</i> <i>avaim</i>	I came
<i>bī·ār</i> <i>bē·ār</i>	awake

bīdār

<i>bīd</i> <i>bī</i>	he was	
<i>wō burīdan sūñ</i>	they separated	
<i>wō burīn·sūñ</i>	them	
<i>dād</i> <i>dā</i>	he gave	
<i>dī·ār guðan</i>	to imagine to oneself, suppose	
(<i>dīdār</i>	visit	<i>dīdār</i>)
<i>dīd</i> <i>dī</i>	he saw	
<i>dīdan</i> <i>dīn</i>	they saw	
<i>nē·īdum</i> <i>nē·īdum</i>	I did not see	<i>na dīdam</i>
<i>dōðer</i> , pl. <i>dōrgyèl</i> , girl		
def. sg. <i>dōrke</i>		
<i>girēdumas</i>	I seized him	
<i>girēmas</i>		
<i>ko yakī</i>	which one ?	<i>kudam yakī</i> (أم)
<i>kum</i>	which (pron.)	<i>kudam</i>
<i>χum, χut</i>	myself, thyself	<i>χ^vudam, χ^vudat</i>
<i>qā</i>	headman's title	<i>qā·id</i> Ar.
<i>rasīd</i> <i>rasī</i>	he arrived	
<i>rasīdan</i> <i>rasīn</i>	they arrived	
<i>wuristādan</i>	they stood up	
<i>wuristān</i>		
<i>wuristā^an</i>		
<i>zī, zīter</i>	quickly, more quickly	<i>zūd, zūdtar</i>
<i>aurū</i>	flowing river	* <i>āb rūd</i>

(d) In composition -d sometimes drops out before a following consonant:

<i>ārbēz</i> ← <i>ārd</i> + <i>bēz</i>	flour-sieve
<i>wurgyernīdan</i>	to turn back, ← <i>gyerd</i> + <i>nīdan</i> round up

(12) The disappearance of the δ = χt appears to be rare :

<i>pō^uðen</i> <i>po^en</i>	they cooked	<i>puxtand</i>
--	-------------	----------------

Examples of

<i>zeⁱdan</i>	to strike	<i>zadan</i>
without the ordinary <i>d</i> are rare.		

d is also preserved in most Persian-Arabic Loan Words.

<i>tadâruk</i>	arrangements
<i>mudâ'i</i>	complainant

(13) In B_X. *d* is lost in the following cases :

<i>(a)</i>	<i>-e</i> , <i>-a</i>	3rd sg. vb. ending	<i>-ad</i>
	<i>-en</i> , <i>-an</i>	3rd pl. ending	<i>-and</i>
	<i>laya</i>	kick	<i>layad</i>

Otherwise *-nd* is usually preserved :

<i>āχund</i> <i>āχun</i>	<i>mulla</i>	<i>āχūnd</i>
<i>čand</i> <i>čan</i>	how many ?	<i>čand</i>
<i>mānind</i>	like, peer	<i>mānind</i>
	<i>mānan</i>	
<i>mānd</i> <i>man</i>	he remained	<i>mānd</i>
<i>-wand</i>	in names of tribes, e.g. <i>Ōsiwand</i>	

<i>(b)</i>	-dx-	
	<i>kaχudā</i>	headman <i>kadχudā</i> (O.C.P. <i>katχudā</i>)

<i>(c)</i>	-dz-	
	<i>bāzè</i>	after . . . <i>ba'd az (zi)</i>
	<i>bāzū</i>	after that <i>ba'd az ū</i>

<i>(d)</i>	-zd- = O.P. Av. <i>žd</i>	
	<i>duz, duzī</i>	thief, theft <i>duzd, duzdi</i>
	<i>miz</i> <i>mizd</i>	wages <i>muzd</i>

(14) Where Mn.P. has lost a final *-d* B_X. also lacks it.

<i>bū</i>	<i>smell</i>	<i>bū</i>	Av. <i>baodā-</i> ; G. <i>būd</i>
<i>mī</i>	hair	<i>mū</i>	Phl. <i>mōd</i> ; G. <i>mīd</i>
<i>pā</i>	foot	<i>pā</i>	Av. <i>pādā-</i>

(15) As in other dialects **d** is assimilated to **t** in

<i>batter</i>	<i>worse</i>	<i>badtar</i>
---------------	--------------	---------------

(16) Other examples of **d** in *Bχ.* are :

<i>andi</i>	otherwise
<i>didū, diðū</i>	sister
<i>gåmåd</i>	herd of cattle
<i>rinde merd</i>	cute unscrupulous fellow
<i>xurindigåh</i>	grazing ground
<i>vandan</i>	to throw

LABIALS

45. p.

(1) *Bχ. p* = Mn.P. **p**; O.P. Av. *p*

Initial

<i>på</i>	foot, leg	<i>pā</i>
<i>pår</i>	last year	<i>pār</i>
<i>painidān</i>	to measure	? <i>paimūdan</i>
<i>peri</i>	fairy	<i>parī</i>
<i>pēristan</i>	to fly	<i>parrīdan</i>
<i>pēsa</i>	pied	<i>pīsa</i>
<i>pur</i>	full	<i>pur</i>

(2) *Bχ. p* = Mn.P. **b**

<i>gåpūn</i>	cowherd	* <i>gāvbān</i>	O.P. Av. $\sqrt{pā(y)}$
<i>puxāri</i>	fireplace	<i>buxāri</i>	
<i>puščāv</i>	plate	<i>bušqāb</i>	T. (?)

(3) *Bχ. p* = Mn.P. **f**

<i>nisp</i>	half	<i>nisf</i>	Ar.
<i>pilūta</i>	match of	<i>fatīla</i>	
	matchlock		
<i>pulåd</i>	steel	<i>fulād</i>	Phl. * <i>pōlāvat</i> ; Hü. 340
<i>nūn a pētīr</i>	kind of bread		Cf. P.Ar. <i>fatir</i>

For **sp** vide § 49.5.

(4) Other examples of **p** in B_X . are:

<i>gyap</i>	big		
<i>kipistan</i>	to fall		Cf. G. <i>kaftmūn</i>
<i>sūpal</i>	cuckold ?		
<i>tāpū</i>	clay receptacle for grain		

46. b.

(1) B_X . **b** = Mn.P. **b**; O.P. Av. *b-*, *-p-*, *v-*

Initial

<i>balg</i>	leaf	<i>barg</i>	Av. <i>varəka</i>
<i>bē</i>	without	<i>bī</i>	O.P. <i>*apaiy</i>
<i>bi-</i>	verbal prefix	<i>bi-</i>	
<i>bīdan, ibū.ē</i>	they were, he is	<i>būdand,</i> (<i>buwad</i>)	O.P. <i>b</i>
<i>burdan</i>	to carry off	<i>burdan</i>	O.P. <i>b</i>
<i>buz</i>	goat	<i>buz</i>	Av. <i>b</i>

(2) In B_X . Mn.P. **ab** before **r** becomes **au**, and **b** between vowels in some cases may become **w**, especially after the verbal prefix *bi-*

<i>aur</i>	cloud	<i>abr</i>	Av. <i>aura-</i> ; Skr. <i>abhrā-</i>
<i>bibandum</i>	I may tie up	<i>bibandum</i>	
<i>biwandum</i>			
<i>iberum</i>	I carry off,	<i>mībaram</i>	
<i>biwerum</i>	I may carry off	<i>bibaram</i>	
<i>ibīnum</i>	I see, may see	<i>mībīnam</i>	
<i>biwīnum</i>		<i>bibīnam</i>	
<i>biwurum</i>	I may cut off	<i>biburam</i>	
<i>muwārik</i>	blest	<i>mubārik</i>	Ar.
<i>qauristūñ</i>	graveyard	<i>qabristān</i>	Ar. + P.
<i>saur</i>	patience	<i>ṣabr</i>	Ar.

(3) Mn.P. medial **b** disappears in B_X :

<i>bī</i> <i>bē</i>	lady	<i>bībī</i>
<i>zōñ</i>	tongue	<i>zabān</i>

(4) Mn.P. final **-ab** appears in B_X. as **-au**:

<i>lau</i>	lip	<i>lab</i>	Phl. <i>lap</i>
<i>tau</i>	fever	<i>tab</i>	Av. $\checkmark \bar{t}ap-$
<i>šau</i>	night	<i>šab</i>	O.P. $\chi\check{š}ap-$

but the final *-ab* from Arabic roots becomes **-av**:

<i>talav</i> :	<i>talab</i>	Ar.
<i>matlav</i>	<i>matlab</i>	Ar.

(5) Mn.P. **āb** initial, and sometimes final and medial, becomes B_X. **au**:

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
-----------	-------	-----------	-----------------

and its compounds:

<i>aurez</i>	watercourse	<i>ābrīz</i>	
<i>aurū</i>	flowing stream	* <i>āb i rūd</i>	
<i>aušūr</i>	watercourse	* <i>ābšūr</i>	
<i>Sardau</i>	Proper name	<i>Sardāb</i>	
<i>bau</i>	father		Cf. Mn.P. <i>bāb</i> ; H. 147 ; Kurd. <i>bāb</i> , <i>bāv</i>
<i>bixaun</i>	make lie down	<i>bixābān</i>	

(6) Mn.P. final **-āb** usually appears as **-āv** in B_X. (*v* labio-dental):

<i>bāv</i>	main tribe	(?* <i>bāb</i> , or Ar. <i>bāb</i>)
<i>avāv</i>	answer	<i>jawāb</i> Ar.
<i>qassāv</i>	butcher	<i>qassāb</i> Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i> Ar.

(7) Mn.P. **ăb** is represented in B_X. by **ă** or **uv**:

<i>čă</i>	stick, wood	<i>čăb</i>
<i>ikă(w)um</i>	I pound	<i>mikăbam</i>
<i>χă, χuv ē</i>	good, it is good	<i>χăb</i> , <i>χăb ast</i>
<i>suv, suvă</i>	morning,	<i>subh</i> , <i>șabăh</i> Ar. to-morrow morning

(8) Mn.P. final **b** after other vowels is represented by $B_X.$ **v**:

<i>aiv</i>	fault	<i>'a.īb</i>	Ar.
<i>Haiv Ullāh</i>	proper name	<i>Habīb Ullāh</i>	Ar.
<i>jēv</i>	pocket	<i>jīb</i>	

See § 48.2.

(9) $B_X.$ **b** = Mn.P. **p** (O.C.P. *w*)

<i>čārbūn</i>	riding animals	<i>čārpā</i> , vulg. <i>čārwa(dār)</i> (* <i>čahār pā.ān</i>)
---------------	----------------	---

(10) $B_X.$ **-sb** = Mn.P. (Ar.) **sf**

<i>nisb i</i>	half of	<i>nisf i</i>	Ar.
<i>Iṣbahūn</i>	Isfahān	<i>Iṣfahān</i> , older; <i>Iṣpahān</i>	

(11) Mn.P. **b** = $B_X.$ **w**, **v**. *Vide* preceding subsections 2, 6–8, and *w*, § 48.2

(12) Further examples of $B_X.$ **b** are:

<i>ambār</i>	storehouse	
<i>dabba</i>	leather powder-flask	
<i>hambūn</i>	goat-skin bag	
<i>lumbar</i>	buttocks	Kn.P., G. <i>lumber</i>
<i>tumbak</i>	small drum	
<i>turba</i>	nose-bag	Mn.P. <i>tūbra</i>

47. f.

(1) $B_X.$ **f** = Mn.P. **f**; O.P. Av. *f*

Initial

<i>fāmīdan</i>	to understand	<i>fahmīdan</i>	
<i>fi(rī)šnādan</i>	to send	<i>fīristādan</i>	O.P. <i>fra-</i>
<i>fīrō<u>u</u>ðan</i>	to sell	<i>fūrū<u>X</u>tan</i>	O.P. <i>fra-</i>
<i>ferārī</i>	fugitive	<i>farārī</i>	Ar.

Medial

<i>kufa,</i>	cough, to cough		
<i>kufnīdan</i>			
<i>χafhūn</i>	suffocated	cf. <i>χafa</i>	Ar.

<i>qafā</i>	nape of the neck	<i>qafā</i>	Ar.
<i>tufang</i>	rifle	<i>tufang</i>	

Final

<i>barf</i>	snow	<i>barf</i>	Av. <i>vafra-</i>
<i>kaf</i>	palm of the hand	<i>kaf</i>	
<i>nāf</i>	navel	<i>nāf</i>	Av. <i>f</i>
<i>saf</i>	line	<i>saf</i>	Ar.

(2) Bx. **f** = Mn.P. **p**

<i>firr dādan</i>	to fly off	cf. <i>parrīdan</i>
-------------------	------------	---------------------

(3) Bx. **f** = Mn.P. **b**

<i>fiχārī</i> <i>puχārī</i>	fireplace	<i>buxārī</i>	
<i>zaf(t) k.</i>	to take possession, charge of	<i>zabt</i>	Ar.

(4) Bx. **ft** usually stands beside Mn.P. **ft**

<i>āftau</i> <i>oftāu</i>	sun	<i>āftāb</i>
<i>āftauwa</i>	ewer	<i>āftāba</i>
<i>iyūftē</i> (past base: <i>wast</i>)	he falls	<i>mī·uftad</i>
<i>bāftan</i>	to weave	<i>bāftan</i>
<i>haftād</i>	seventy	<i>haftād</i>
<i>juf</i>	pair	<i>juf</i>
<i>kaftār</i>	hyena	<i>kaftār</i>

kuftan, kuluft as in Mn.P.

<i>sāftau</i>	shade from sun	* <i>sāya</i> <i>āftāb</i>
<i>sift</i>	firm, stiff	<i>sift</i>

In the following the *t* is frequently dropped:

<i>muf(t)</i>	gratis	<i>muft</i>
<i>zaf(t) k.</i>	to appropriate, take charge of	<i>zabt k.</i> Ar.

and usually

<i>haf</i>	seven	<i>haft</i>
------------	-------	-------------

(5) Bx. **d, hd, δ** = Mn.P. **ft** medial or final; see § 44.4

(6) B_{X.} **ft** seems to correspond with Mn.P. **st** in

<i>oftīn</i>	sleeve	<i>āstīn</i>
--------------	--------	--------------

(7) For B_{X.} **st** replacing Mn.P. **ft** *Vide* § 49.6.4

For B_{X.} -vd- = Mn.P. **ft** + d *Vide* § 48.1

For B_{X.} **isp-** = Mn.P. **saf-** *Vide* § 49.5

(8) Mn.P. **-afs**, **-afs** = B_{X.} **aus** and **aus**:

<i>binaus</i>	violet	<i>binafs</i>
<i>diraus</i>	cobbler's awl	<i>dirafs</i>
<i>kauš</i>	shoes	<i>kafš</i>
<i>kilaus</i>	celery (the interpretation "parsley" given by Steingass is wrong)	<i>karafs</i> Cf. Kurd. <i>keraus</i>

(9) Av. **f** disappears in B_{X.} initially in

<i>šūn</i>	shepherd	<i>šubān</i> Av. * <i>fšu-pāna-</i>
------------	----------	-------------------------------------

The form *čupūn* also occurs in B_{X.}; cf. H. and Hü., No. 776,

(10) Arabic **f** is lost finally in

<i>sā k.</i>	to clear up (intr.)	<i>sāf k.</i>	Ar.
<i>sālēl</i>	clear (night?)	<i>sāf lail</i> (?)	

(11) Other examples of **f** in B_{X.} are:

<i>faχfur</i>	china
<i>gyafter</i> <i>gyapter</i>	bigger, headman; comp. of <i>gyap</i>
<i>kift</i>	mountain col, pass
<i>χirift</i>	stupid
<i>līfau</i>	sudden flood torrent
<i>nuft</i>	nose
<i>puf</i>	lungs
<i>saf</i>	line, row
<i>tif</i>	young shoot of corn

48. *w, v, v.*(1) Bx. *w, v, v.* = Mn.P. *w, v*; Av. *p, b, v**Initial*

<i>wāstādan</i>	to stand	<i>wā·istādan</i>	
<i>waxt</i>	time	<i>waqt</i>	Ar.
<i>war</i>	breadth		
<i>wāz</i>	open	<i>wāz, bāz</i>	Av. <i>p</i>
<i>wil</i>	loose, at liberty	<i>wil</i>	

Medial

<i>lēvu</i>	mad	Cf. Mn.P. <i>dīv</i> ;
		Av. <i>daēva-</i> ; Asy. <i>lēwanē</i>
<i>parvēz</i>	Pleiades	<i>parvīn</i> , Av. <i>pāoiryēnas-</i> ; also <i>parvēz</i> * <i>par(u)v-</i> ,
		Hü. 308; Kn.P. <i>paur</i>

iruvum, irivē I go, he goes *mīrawam, mīrawad*

(2) Bx. *w, v, (v)* = Mn.P. *b*; O.P. *p, b, (v)**Initial*

<i>wā, wā, wō</i>	with	<i>bā</i>	O.P. * <i>upāka</i>
<i>wā (ba, bi)</i>	to, etc.	<i>ba</i>	O.P. <i>patiy</i>
(<i>muwārik</i>) <i>wā</i> let it be		(<i>mubārik</i>) <i>bād</i>	O.P. $\sqrt{bāv}$ -
<i>wā</i>	should, must	{ <i>bāyad,</i> <i>bāyast(ē)</i>	Phl. <i>apāyistan</i> O.P. * <i>upa+aity</i>
<i>wō·istī</i>			Hü. 179
<i>wārgāh</i>	camping ground	<i>bārgāh</i>	O.P. \sqrt{bar} -
<i>wur, wur-</i>	on, verbal prefix	<i>bar, bar-</i>	O.P. <i>upariy</i>

Medial

<i>auwist(ūñ)</i>	pregnant	<i>ābistan</i>	Av. <i>p</i>
<i>auwi, āwi</i>	irrigated	<i>ābi</i>	
<i>biwīnī</i>	thou mayest	<i>bibīnī</i>	
<i>bibīnī</i>	see		

<i>navidum</i>	I was not	<i>na būdam</i>	
<i>nabidum</i>			
<i>gulāvī</i>	pear	<i>gulābī</i>	
<i>qilwa</i>	Qibla	<i>qibla</i>	Ar.
<i>savēl</i>	moustache	<i>sabīl</i>	
<i>suva</i>	next morning	<i>šabāh</i>	Ar.
<i>siwak</i>	light	<i>sabuk</i>	Afy. <i>spuk</i>
<i>sohvat</i>	conversation	<i>suhabat</i>	Ar.

Final

After *ā*, *ē*, *u*. (for *-ab* = *au* see § 46.4.)

<i>āzāv</i>	trouble, pains	<i>'azāb</i>	Ar.
<i>jarāv</i>	socks	<i>jurāb</i>	
<i>jēv</i>	pocket	<i>jīb</i>	Ar.
<i>nihēv</i>	shout, hail	<i>nahīb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.
<i>sa·āv, sāiv</i>	owner	<i>sāhib</i>	Ar.
<i>sēv</i>	apple	<i>sīb</i>	
<i>suv</i>	morning	<i>subh</i>	Ar.
<i>tājuv</i>	surprise	<i>ta'ajjub</i>	Ar.

also after *a* and *e* in the Arabic words:

<i>adev</i>	respect	<i>adab</i>	Ar.
<i>talav</i>	claim	<i>ṭalab</i>	Ar.
<i>matlav</i>	matter, story	<i>matlab</i>	Ar.

In these cases the sound appears to me to approximate to that of *v*; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of *w*.

(3) -āb gives Bx. *au* in

<i>āftau</i>	sun	<i>āftāb</i>
--------------	-----	--------------

(4) Bx. *w, v* = Mn.P. -m-; O.P. Av. *m*

avaid, awaid, he came	<i>āmad</i>
-----------------------	-------------

awēd, avēd, etc.

<i>dōwā</i>	son-in-law, bridegroom	<i>dāmād</i>
-------------	---------------------------	--------------

<i>dōvūñ, duwūñ</i>	lower side of,	(? <i>dāman</i>)	
<i>avaidan</i>	they came to the		
<i>duwūñ i šat</i>	lower side of the lake		
<i>huvīr</i>	dough, yeast	<i>χamīr</i>	Ar.
<i>hīva</i>	firewood	(dial.) <i>χīma</i>	
<i>huwār</i>	level	<i>hamwār</i>	
<i>jōva</i>	shirt	? <i>jāma</i> , or ? <i>jubba</i>	Ar.
<i>kavūñ</i>	bow	<i>kamān</i>	
<i>niwak</i>	salt	<i>namak</i>	
<i>pēšīvūñ </i>	repentant	<i>pašīmān</i>	
<i>pašīvūñ pašīmūñ</i>			

(5) B_{X.} w, v = Mn.P. f

<i>havdāh</i>	seventeen	<i>hafdhah</i> (<i>haft + dah</i>) Av. <i>haptadasa-</i> , 17th
<i>kaučiliz</i>	ladle, ? tadpole	<i>kafčaliz</i>
<i>lahāv</i>	quilt	<i>lihāf</i> Ar.

(6) B_{X.} w, v = Mn.P. y

<i>wā yā</i>	or	<i>yā</i> (also <i>vayā</i> in Firdausi ; see Hü. 1118)
-----------------	----	--

perhaps

<i>girē-v-istan</i>	to weep	<i>giryā k.</i>
(<i>girēva</i> = <i>giryā</i>)		(obsol. <i>girīstan</i>).

(7) B_{X.} va-, wa-, bi- = Mn.P. uf(t)- ; but cf. § 49.6 b

<i>vastan</i>	to fall	<i>uft-ādan</i>
(<i>iyūftum</i>)	I fall	<i>mī-uftam</i>)
<i>bista</i>	lying about	? <i>uftāda</i> Vide § 49.6 b

(8) B_{X.} w, v, as an off-glide from ō, ū, au

<i>uwistūñ</i>	pregnant	<i>ābistan</i>
<i>čuwāñ</i> (sg. <i>čū</i>)	pieces of wood, sticks	<i>čubhā</i>
<i>ikūwē bikū</i>	he pounds, pound	<i>mīkūbad, bikūb</i>
<i>χuv-ē χū</i>	it is good, good	<i>χūb ast, χūb</i>

iχu-v-ē || thou wishest *mīχ^vāhi*
iχu·i, iχō·ē
jā·i hama- the (accustomed) *hama šab + i*
šauwī place of every night

In all these cases, however, the w, v may represent the original b .

(9) The Bx. *w*, *v*, also appears, but not universally, after an *ō* or *ū*, where an intervening *n* has been lost or degraded into a nasalization of that vowel:

<i>dō̄wist</i> <i>dō̄nist</i> he knew		<i>dā̄nist</i>
<i>dū̄nist</i>		
<i>hō̄wa</i> <i>hō̄na</i>	house	<i>χā̄na</i>
<i>inišowum</i>	I make sit down	<i>mīnišā̄nam</i>

(10) Bx. v between vowels may be lost.

irum || *iruvum* I go
irim || *irivim* we go

In *gyāhīdē* || *giyōhīdē*, "giving information against thieves," which is presumably for *gawāhī dih*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of w , v , v in B_X are:

<i>jallåv</i>	male lamb		
<i>javåv</i>	answer	<i>jawāb</i>	Ar.
<i>qåvwå</i>	dice		Ar. <i>ka'b</i> + <i>hå</i> ?
<i>saxv</i>	roof, ceiling	<i>sagf</i>	Ar.
<i>serwåz</i>	foot soldier	<i>sarbāz</i>	

SIBILANTS

49. a.

$$(1) \text{ B}_{\chi} \cdot s = \text{Mn.P. } s \begin{cases} \text{O.P. Av, } s; \text{ Skr. } \xi \\ \text{O.P. } \theta^r; \text{ Av. } \theta^r; \text{ Skr. } tr- \end{cases}$$

Initial

<i>sad</i>	100	<i>sad</i>
<i>sal</i>	year	<i>sal</i>
<i>sar</i>	head	<i>sar</i>

<i>sē</i>	three	<i>sih</i>	O.P. <i>θritīya-</i> third
<i>sīlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i> ; Pāz. <i>sūlā</i> ; Hü. 754
<i>sum</i>	hoof	<i>sum</i>	
<i>Medial</i>			
<i>āsūn</i>	easy	<i>āsān</i>	
<i>āsīau</i>	mill	<i>āsīyāb</i>	
<i>āsemūn, osmā</i>	sky	<i>āsmān</i>	
<i>kīsin</i>	bag	<i>kīsa</i>	
<i>pēsa</i>	pied	(<i>pīsa</i>)	
<i>rasīdan</i>	to arrive	<i>rasīdan</i>	
<i>tarsastan</i>	to fear	<i>tarsīdān</i>	
<i>Final</i>			
<i>dās</i>	sickle	<i>dās</i> <i>dahra</i>	Skr. <i>dātra-</i> ; O.P. * <i>θr</i>
<i>pas</i> <i>pah</i>	then	<i>pas</i>	
<i>kus</i>	pudendum	<i>kus</i>	
	muliebre		

(2) Bx. **s** = Mn.P. **š**; O.P. Av. **ś**

-as -is	his, etc.	-aś	Cf. O.P. - <i>śaiy</i>
-sūn	their, etc.	-śān	
<i>angust</i>	finger	<i>angušt</i>	Phl. <i>angust</i> ; Av. <i>aŋgušta-</i>
<i>čāst</i>	midday meal, <i>čāst</i> midday		Phl. <i>čāst</i>
<i>gusnā</i>	hunger	Vulg. P. <i>gušna</i> ; Mn.P. <i>gurisna</i> , <i>gurišna</i> , hungry; Phl. <i>gursak</i>	
<i>listan : lēs</i>	to lick	<i>lištan</i>	
<i>must</i>	fist	<i>mušt</i>	Phl. <i>must</i> ; Av. <i>mušti-</i>
<i>musta</i>	grip (handle) of knife, etc.		
<i>sūr</i>	saline, brackish	<i>śūr</i>	

(3) Bx. **s** = Mn.P. **z**; Av. **č**

<i>igurūsē</i>	he runs away	<i>mīgurīzad</i>
<i>ma pas (paz-)</i>	don't cook	<i>ma paz</i>
<i>pūspur</i>	muzzle-loader	<i>?pūza + pur</i>

Cf. Mn.P. *dahānah-pur*

<i>rēsistan : rēs-</i>	to pour down	<i>rīχtan : rīz-</i>
<i>rēiδan : rēz-</i>	on	

<i>rēsistan bayak</i>	(the combatants) fell upon each other ;	
	cf. Mn.P. <i>rīχtand ba hamdīger</i>	

<i>isūsē</i>	it burns	<i>mīsūzad</i>
--------------	----------	----------------

but caus.

<i>isūzanam</i>		<i>mīsūzānam</i>
-----------------	--	------------------

(4) Bx. **-s-** = Mn.P. **-sf-**; Av. **-sp-**

<i>gūsind</i>	sheep	<i>gūsfand</i>
---------------	-------	----------------

(5) Bx. **isp-, isb-** = Mn.P. **sup-, saf-**
-sp, -sb- = Mn.P. **-sp-, -sf-**; O.P. Av. **sp**

<i>asp</i>	horse	<i>asp</i>
------------	-------	------------

<i>asbē</i>	a horse	<i>aspi</i>
-------------	---------	-------------

<i>Ishahūnī</i>	Isfahani	<i>Iṣpahānī, Iṣfahānī</i>
		(dial. <i>Safahūn</i>)

<i>ispārd isbārd</i>	he committed	<i>supurd</i>
-----------------------	--------------	---------------

<i>ispēd</i>	white	<i>safīd</i>
--------------	-------	--------------

<i>ispēdār</i>	poplar	<i>safīdār</i>
----------------	--------	----------------

<i>nisp, nisb i</i>	half, half of	<i>nisf, nisf i</i>	Ar.
---------------------	---------------	---------------------	-----

(6) **st**(a) Bx. **st** medial or final = Mn.P. **st**; O.P. Av. **st** ← **s + t** or **t + t** or **d + t**.

<i>aster</i>	mule	obsol. <i>aster</i>	Skr. <i>aśvatara-</i> ; O.P. * <i>asatara-</i> ; Hü. 743 n.
--------------	------	---------------------	---

<i>-astan, -istan</i>	infin. term	<i>-istan</i>	O.P. $\sqrt{as} + tan$
<i>jistan</i> (: <i>ijum</i>)	to run away	<i>jastan : jah-</i>	
<i>justan</i> (: <i>ijūrum</i>)	to seek, find	<i>justan : jū-</i>	
<i>pistūn</i>	teat	<i>pistān</i>	
<i>pūst</i>	skin	<i>pūst</i>	

<i>rāst</i>	straight, true <i>rāst</i>	O.P. <i>rāsta-</i> <i>✓rād-</i>
<i>ustahōn</i>	bone	<i>ustuχ'ān</i> Av. <i>ast-</i>
<i>wāstād</i>	he stood	<i>wā·̄istād</i>
<i>wuristād</i>	he stood up	<i>*bar+̄istād</i> } <i>✓stā-</i>

(b) Note.—1. *wastan*, "to fall"; *iyūftē*, "he falls"; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. **ava-pastanay-* (*✓pat-*+*tanaiy*); cf. Mn.P. *past*, "low, mean", v. Hü. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* || *girēdan*, only in the sense of "to knock up against" (Mn.P. *giriftan*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr* + *istan*. (There is only one present base in B χ ., -*gir-*, with a short vowel.)

In neither of these cases, therefore, does the B χ . *st* correspond to Mn.P. *ft* as might appear at first sight.

(c) In a few cases of medial *st* B χ . loses the *t*:

<i>dasmål</i>	handkerchief	<i>dast(i)mäl</i>
<i>isrāhat</i>	ease	<i>istirāhat</i> Ar.

(d) B χ . *ist-* = Mn.P. *sit-*:

<i>istēdan</i>	to take	<i>sitādan</i> (<i>sitāndan</i>)
<i>istūnē</i>	he takes	<i>mīsitānad</i>

(e) For B χ . *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of *s* in B χ . are:

<i>uso</i> <i>osō</i>	then	
<i>čawāsa</i>	staring open (of a dead man's eyes)	
<i>čōsnīdan</i>	to break wind	
<i>dīsistān</i>	to join	
<i>sag i lās</i>	bitch	
<i>mīstan</i> (<i>imēzē</i> , <i>imīzē</i>)	to urinate	Av. <i>✓maēz-</i>
<i>tāsim</i>	trouble	
<i>wurēs</i>	goat's hair webbing	

For examples in *ist-* see Vocabulary.

50. š.

(1) Bx. š = Mn.P. š; O.P. Av. š = Idg. s (after i and u

 k_1 vowels) k_1s $\chi\check{s}$ = Idg. k_2s $f\check{s}$ = Idg. ps $r\check{s}$ *Initial*

šau	night	šab	O.P. $\chi\check{s}$
šī k.	to marry cf. šauhar and šō·ī (Māzindarānī and Samnānī), husband ;		Hü. 796 ; Av. * $\chi\check{s}$
šīr	milk, lion	šīr, šēr	Av. * $\chi\check{s}$?
šūlwā	soup	šorba	

Medial

gušīdan,	to open, undo	gūšādan	Skr. $\sqrt{sā-}$
iguš-			
kišīdan	to draw, drag	kašīdan	Av. $\sqrt{kar\check{s}-}$
nišastan	to sit	nišastan	š ← s
rīša	root	rīša	

Final

āš	hetch-potch	āš	
gūš	ear	gūš	O.P. š ← s
lāš	dead body	lāš	
rīš	beard	rīš	
hēš	plough	χīš	Av. aēša-
hēš, kēš	kindred	χvīš	

(2) Bx. šk = Mn.P. šk; O.P. Av. šk; Idg. s + k

hušk	dry	χušk	O.P. uška-
mūšk	mouse	mūš	G. mušk, kurd, mīšk
piškil	goat's or camel's droppings	piškil, pušk	v. G.I.P., I. 2 ; § 39.3 c

(3) B_X. **išk-** = Mn.P. **šik-**; O.P. **sk-**; Idg. **s + k**

<i>iškam</i>	belly	<i>šikam</i>	
<i>iškast</i>	it broke(intr.)	<i>šikast</i>	Av. $\checkmark skand-$
<i>iškinād</i>	he broke(trs.)	<i>šikānd</i>	
" <i>Nīm-iškau</i>	half-body of "cow, or cow	(?) <i>Nīmšikam</i> or <i>*nīm-išgaf</i>	
	cut in two	(see next word)	
<i>išgaft</i>	cleft	<i>šikāft</i>	Gk. $\sigma \kappa \alpha \pi \tau \omega$
<i>šikāl</i>	hunting, game	<i>šikār</i>	* $\checkmark skar-$

(4) B_X. **-šk-** = Mn.P. **-čk-**

<i>hīškes, hēškes</i>	no one	<i>hīč kas</i>
-----------------------	--------	----------------

(5) B_X. **št** = Mn.P. **št**

<i>ašt</i>	he left (trs.)	<i>hišt</i>	Av. $\checkmark harəz-$ + t
<i>dāšt</i>	he possessed	<i>dāšt</i>	Av. $\checkmark dār-$ + t
<i>gudašt</i> <i>giyāšt</i>	he passed	<i>guzašt</i>	O.P. $\checkmark tar-$ + t
<i>kišt</i>	he cultivated	<i>(kišt) kāšt</i>	Cf. Skr. $\checkmark karś-$
<i>kušt</i>	he killed	<i>kušt</i>	Av. $\checkmark kaoš-$ + t
<i>pušt</i>	back	<i>pušt</i>	Av. <i>parštay-</i>
<i>tašt</i>	salver, basin	<i>tašt</i>	Av. <i>tašta-</i>

(6) B_X. **-št** = Mn.P. **-š**, (**št**) noun ending

<i>ālišt k.</i>	to change(trs.)	Kn.P. <i>āliš</i> ;
		G.Y. <i>wuliš</i>

<i>ārāšt</i>	adorning, dressing up	<i>ārā·iš</i>
--------------	--------------------------	---------------

<i>bālišt</i>	pillow	<i>bāliš</i>	G.Y. <i>bōlišt</i>
<i>χāhišt</i>	request	<i>χvāhiš</i>	
<i>perwarišt</i>	rearing	<i>parwariš</i>	

(7) B_X. **ušt-** = Mn.P. **šut-**

<i>uštur</i>	camel	<i>šutur</i>	Av. <i>uštra-</i>
--------------	-------	--------------	-------------------

(8) B_X. **št** = Mn.P. **st**

<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>šuštan</i>	to wash	<i>šustan</i>

For B_X. *st* = Mn.P. *št*. *Vide* § 49.2.

(9) B_X. šn = Mn.P. šn

<i>tišna</i>	thirst	<i>tišna-gī</i>	-
--------------	--------	-----------------	---

(10) B_X. àšn-, yašn- = Mn.P. šun-, šin-

<i>àšnīdan</i>	to hear	<i>šunīdan</i>
<i>yašnādan</i>	to recognize	<i>šināχtan</i>
<i>iyašnum</i>	I recognize	<i>mīšināsam</i>

(11) B_X. -šn-, -irišn- = Mn.P. iris (+n)

<i>fišnād, firišnād</i>	he sent	<i>firis-t-ād</i>
-------------------------	---------	-------------------

(12) B_X. šm, išm- = Mn.P. šm, šum-

<i>čašma</i>	spring, source	<i>čašma</i>
<i>pašm</i>	wool	<i>pašm</i>
<i>išmārdan</i>	to count	<i>šumurdan</i>

(13) Other examples of š in B_X. are :

<i>līš</i>	bad, evil	
<i>šk</i> : <i>kašk</i>	dried	<i>dūy</i>
<i>lišk</i>	bough	
<i>pīškinād</i>	he sprinkled	
<i>šn</i> : <i>čašnī</i>	percussion cap	
<i>tišnī</i>	(outside of) throat	
<i>št</i> : <i>angašt</i>	live coal	
<i>gaštan : gaz-</i>	to bite	<i>gazīdan</i>
		G.Y. <i>gaštmūn : giz-</i>
<i>māštan, imālē</i>	to rub	<i>mālīdan, mīmālad</i>
<i>niyaštan : niyer-</i>	to look at	<i>(nigaštān ?) nigarīdan</i>

51. z.

(1) B_X. z = Mn.P. z ; O.P. d, Av. z ; O.P. Av. z, ž, j, č
Initial

<i>-zā, izāha</i>	sprung from,	<i>zāda,</i>	Av. <i>z</i>
	she gives	<i>mīzāyad</i>	
	birth to		
<i>zēidān</i>	they struck	<i>zadānd</i>	O.P. <i>j</i>
<i>zēna</i>	wife, woman	<i>zan</i>	Av. <i>j</i>
<i>zumīn</i>	ground	<i>zamīn</i>	Av. <i>z</i>

Medial

<i>bōzī</i>	game	<i>bāzī</i>	
<i>nūñzdāh</i>	nineteen	<i>nūzdah</i>	
<i>pūnzdāh</i>	fifteen	<i>pānzdah</i>	Av. č
<i>irēzē</i>	he pours out	<i>mīrizad</i>	Av. č

Final

<i>diz</i>	fort	<i>diz</i>	O.P. <i>d</i> ; Av. <i>z</i>
<i>pahrež</i>	abstinence	<i>parhīz</i>	
<i>rūz</i>	day	<i>rūz</i>	Av. č
<i>tēz</i>	sharp	<i>tīz</i>	Av. <i>taēza-</i> ;
			O.P. * <i>j</i> ; Skr. \sqrt{tej} -

(2) B_{X.} z = Mn.P. Ar. d

<i>χizmat</i>	service	<i>χidmat</i>	Ar.
<i>quzer</i>	degree,	<i>qadr</i>	Ar.
	amount		
cf. <i>zering</i>	tinkling,	<i>dering</i>	
<i>dering</i>	clanging		

(3) Mn.P. z absent in B_{X.}:

<i>bōyī</i> <i>bāzī</i>	upper arm	<i>bāzū</i>	v. HÜ. 167
<i>čī</i> , pl. <i>čī·ā</i>	thing	<i>čīz</i>	
<i>hanī</i>	yet	<i>hanūz</i>	

For rz *vide r*, § 58.2, b, d, and 58.5For zd *vide d*, § 44.13 d(4) Further examples of B_{X.} z:

<i>bi'zmā·is</i>	test it (?)	<i>bi·azmā</i>	
<i>ibarežnum</i>	I roast (trs.)		
(: <i>birištan</i>)			
<i>bazg</i> (also <i>baž</i>)	unirrigated cultivated land		Kn.P. <i>baškār</i>
<i>māza</i>	level ground in hills		

Cf. *mazg*, brains, beside Mn.P. *mazg* ; Av. *mazga-**gūzak* ankle-bone Mn.P. *qūzak* ;
G. *kūzak*, *gūzak*

<i>imīzē, imēzē</i>	he urinates	Av. $\check{m}aez-$
<i>nūzdīn</i>	colt	
<i>pāzān</i>	ibex	
<i>perzīn</i>	thorn-bush	
<i>Final</i>		
<i>gēz</i>	mad	cf. <i>gič</i> ?
<i>kaulēz</i>	wooden ladle	cf. <i>kafčalīz</i>
<i>Parvēz</i>	Pleiades	<i>Parvīz, Parvīn</i>

52. ž

(1) Bx. ž = Mn.P. ž ; O.P. *j ; Av. ž

<i>užduhā, uždahā,</i>	dragon	<i>aždahā</i>
<i>uodāhā</i>		Av. <i>ažiš dahākō</i>
<i>gaždīn</i>	scorpion	<i>guždum</i>

(2) Bx. ž = Mn.P. č, j

<i>kumāždūn</i>	metal cooking-vessel with lid	cf. <i>kumāj</i> <i>kumāč</i>
<i>pēžnīdan, ipēžnē</i>	to roll up (trs.)	(<i>pīčāndan, mīpičānad</i>), <i>pīčīdan, mīpičād</i> (infin. <i>pēχtan</i> obsol.)

NASALS

53. n.

(1) Bx. n, ū, - = Mn.P. n ; O.P. Av. n

	<i>Initial</i>	
<i>nar</i>	male	<i>nar</i>
<i>nihād, inē</i>	he placed, places	<i>nihād, mīnihad</i>
<i>nū, nūn</i>	bread	<i>nān</i>
<i>nū</i>	new	<i>nō, nau</i>

Medial

<i>ūnū</i>	they	<i>ānān</i>
<i>čunūn</i>	such	<i>čunān</i>
<i>ikunum</i>	I do	<i>mīkunam</i>
<i>mandan</i>	they remained	<i>māndand</i>

Final

Verbal endings:

3rd pl. -an, -en	-and
infin. -tan, -dan, -istan	as in Mn.P.

Enclitic pronoun:

3rd pl. -sūn	their, them	-śān
āsū	easy	āśān
čān čānd	how many ?	čānd
kamā kavā	spring, bow	kamān
zīn	saddle	zīn

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn*, *ūn*, *ān*, *ān* sound as *ō*, *ū*, *ā*, *ā* and medial *n* between vowels where the first vowel is one of those just mentioned generally passes into a nasalization of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned above remains normal; only occasionally in the case of

-īn have I heard -ī.

(3) In the case of medial and final *n* described above all variations are heard, some individuals favour nasalization of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the nasalized vowel is followed by some suspicion of an *n*. This I have represented by the writing *ñ*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus: \sim^{n} .

With some people the nasalized vowel is followed by a *w*-glide where the vowel is *ō* or *ū*.

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

*dūnist dūñist dūⁿist dūwist he knew Mn.P.*dānist**
(or the vowel ō throughout).

inišōwum Mn.P. *minišānam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two *n*'s in one word, thus :

ūnū they *čunūñ* such

(4) *n* immediately preceding other consonants is guttural, viz. *n̥*, when the consonant is *g*, and may perhaps be palatalized when the consonant is *j* or *č*.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. *Vide* G.I.P. i, 2, § 23, l. 1, and *č* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, n is found only before d , and occasionally before t and z of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vāndum* for the regular *vandum*, "I threw," and

nūñzdāh } alternate with *nūnzdah*
pūñzdāh }

(5) B_X. n = Mn.P. m

<i>būn</i>	roof	<i>bām</i>	
<i>dīn</i>	tail	<i>dum</i>	Av. <i>dūma-</i>
<i>(dīm</i> in the Dīnārūnī dialect).			

(6) Intrusive n in B_X.

<i>her dōn</i>	both	<i>har dū</i>	
<i>hanjila</i>	nuptial chamber	<i>hajla</i>	Ar.
cf. <i>kīsin</i>	bag	<i>kīsa</i>	
<i>rū·in</i>	entrails	<i>rūda</i>	Cf. Phl. <i>rōtīk</i> ; Kurd. <i>rūwī</i>

(7) The w-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

<i>hōwa hōna</i>	house	<i>xāna</i>	
<i>dūwā</i>	boil	? <i>dāna</i>	
<i>inišōwum</i>	I make sit, etc.	<i>mīnišānam</i>	
<i>śundan, išūwum</i>		(? (ni-)śāndan)	

(8) Loss of n in B_X.

<i>qaičī</i>	scissors	<i>qainčī</i>	? T.
<i>zaχās</i>	seeking of a	? * <i>zan-χvāst</i>	
	woman in marriage		
<i>śauχī</i>	night attack	<i>śub i χūn</i>	

(9) Other examples of n in B_X.

<i>āstūn</i>	precipitous		
<i>bahūn</i>	black goat's hair tent		
<i>ibandum</i>	I tie	<i>mībandam</i>	
<i>činauwa</i>	jaw	Cf. Kn.P. <i>čūna</i> , jaw; G. <i>čuna</i> , jaw, chin	
<i>ba lūn ē</i>	is on heat (of dog, cat)		
<i>min jā</i>	between	<i>miyān jā</i>	
<i>n</i> in -(n)a	accusative ending after a vowel		
<i>n</i> in -(n)ē, -(n)a	3rd sg. of enclitic verb "to be" after a vowel.		

<i>n</i> in <i>-īn</i>	2nd pl. verbal ending	Mn.P. <i>-īd</i> ; (<i>īn</i> in various dialects, e.g. Kn.P., Māzandarāni, Samnāni)
<i>tund</i>	swift	<i>tund</i>
<i>vand, ivēnē</i>	he threw, throws	G. <i>vanōdmūn</i> ,
<i>yūnūn</i>	these (pron.)	<i>ivēna</i>

54. *n.*(1) Bx. *n* = Mn.P. *n*; O.P. Av. *ng*

Etymologically this is really *ng* ← *n + g*, but in *pausa* or before a consonant the *g* is silent. It does not occur initially.

Medial

<i>angust</i>	ember	(<i>angišt</i>)
<i>angust</i>	finger	<i>angust</i>
<i>angir</i>	grapes	<i>angur</i>
<i>linga</i>	one leg, one of pair, <i>linga</i> , half of load, one half mule-load	
<i>nāringi</i>	"tangerine" orange	<i>nāringi</i>
<i>sanger</i>	stone breastwork	<i>sanger</i>
<i>sangīn</i>	heavy	<i>sangīn</i>

Final

<i>fišan</i>	cartridge	<i>fišan</i>
<i>jan</i>	battle, war	<i>jan</i>
<i>pilan</i>	leopard	<i>palan</i> Skr. <i>pr̥dāku-</i>
<i>qašan</i>	pretty, handsome	<i>qašan</i>
<i>ran</i>	colour	<i>ran</i>
<i>tan</i>	tight, adj.; girth, noun	<i>tan</i> Av. <i>√θāng-</i> , <i>θanjaya-</i>
<i>tufan</i>	rifle	<i>tufan</i>

(2) The chance meeting of *n* and *g* may give rise to *ng* or the *n* may remain dental.

<i>zēna, pl. zangēl</i>	woman	
<i>āhan + ger</i>	blacksmith	<i>āhangar</i>
<i>mingū</i> (= <i>mīyān + gū</i> ?)	of one who talks through his nose	

(3) Other examples of *n*, *ng* in Bx. are:

Medial and Final

<i>ban</i>	hail, shout	<i>bāng</i> Cf. Kurd. <i>bān</i> , <i>ban</i>
<i>bingišt</i>	sparrow	
<i>čan</i>	talons	
<i>derin</i>	clanging	
<i>dun</i>	noise	Cf. Kurd. <i>dang</i>
<i>kilxon</i>	a kind of tree	
<i>kulur</i>	crane	
<i>mirzan</i>	eyelash	Kn.P. <i>mujin</i> Cf. Kurd. <i>baržān</i>
<i>nahan</i>	near	
<i>pan</i>	talons	Cf. Mn.P. <i>panja</i> ; Av. <i>panča-</i>
<i>vānmurda</i>	dead of starvation	Mn.P. <i>venəg</i> , empty, poor; ? Av. <i>una-</i>
<i>zangāl</i>	leather leggings	
<i>izangehē</i>	it glitters	

55. Palatal n.

n occurs before j (and č), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural n.

<i>anjīr</i>	fig	<i>anjīr</i>
<i>bādinjū</i>	egg-plant	<i>bādinjān</i>
<i>brinj</i>	rice, brass	<i>brinj</i>
<i>gunj</i>	wasp, hornet	
<i>kunjī</i>	sesasum	<i>kunjid</i>
<i>nāranj</i>	bitter orange	<i>nārinj</i>
<i>panj</i> <i>panč</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>tapūnča</i>	pistol	<i>tapānča</i> , <i>tufanča</i>
<i>tinjak</i>	kind of child's cradle of reeds	

56. m.

(1) Bx. m = Mn.P. m; O.P. Av. m

Initial

See Vocabulary.

Medial

<i>amsāl</i>	this year	<i>imsāl</i>
<i>hamīyo</i>	the same	<i>hamīn</i>
<i>īmā</i>	we	<i>mā</i>
<i>lumbar</i>	buttocks	(<i>lumbur</i> , St.) Kn.P. & G. <i>lumber</i>
<i>rama</i>	herd of horses	<i>rama</i>

Final

<i>-um</i>	1. enclitic pron. 1st sg.	<i>-am</i>
	2. „ verb 1st sg.	
	3. verbal ending 1st sg.	
	4. ordinal termination	
<i>-īm</i> pl. of 1, 2, 3 above		<i>-īm</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>dam</i>	edge (of knife)	<i>dam</i>
<i>garm</i>	hot	<i>garm</i>
<i>hum</i>	also	<i>ham</i>
<i>tu^hm, tum, tōm</i>	seed, taste	<i>tuχm</i> , seed

For B_X. ^h*m*, *m* = Mn.P. *χm*. *Vide* § 37.4 e.

(2) B_X. **m** = Mn.P. **b**

<i>kamūtar</i>	pigeon	<i>kabūtar</i> , Skr. <i>kupōta-</i> <i>kaftar</i>
<i>nālmakī</i>	saucer	<i>nālbakī</i>
<i>nazm</i>	the pulse	<i>nabz</i> Ar.

(3) B_X. **m** = Mn.P. **f**

<i>kamča</i>	spoon, ladle	<i>kafča</i>
--------------	--------------	--------------

but cf.

<i>kaułēz</i> <i>kaučilēz</i>	ladle, skimmer	<i>kafčalēz</i> , skimmer, tadpole (?)
----------------------------------	----------------	---

(4) B_X. **m** = Mn.P. **n**

<i>istīm</i>	tent pole	? <i>sitān</i>	Av. <i>stūna-</i>
	(upright)		

(5) B_{X.} **m̥b** = Mn.P. **m̥**

nimbūl lime *līmū*

For B_{X.} *w* = Mn.P. *m̥*. *Vide* § 48.4.

(6) **m̥** lost in B_{X.}, probably in

painīdan to measure *paimūdan*

for *paim* + *n* + *īdan* (?), -*nīdan* causative infinitive suffix.

(7) Other examples of **m̥** in B_{X.}

Initial

See Vocabulary.

Medial

<i>butulma</i>	log	
<i>čāmūn</i>	cold in the head, chill (?)	Cf. Mn.P. <i>čāhīdan</i> to feel cold ; G. <i>čād ibdi</i> , you have got a cold
<i>čimta</i>	kind of cloth	
<i>gāmād</i>	herd of cattle	
<i>talma</i>	mud	
<i>umūj</i>	mark, target	<i>āmāj</i>

Final

<i>čum</i>	hoar frost (?)
<i>gum</i> z.	to leap
<i>kīam</i>	little (in quantity)
(<i>wō</i>) <i>lam</i>	down, downwards

57. l.

(1) B_{X.} **l** = Mn.P. **l**; O.P. Av. *r*, Idg. *r, l*; O.P. **rθ*, Av. -*ərət-*, -*arəs*, -*ərəs-*; O.P. -*rd-*, -*ard-*, Av. -*ərəz-*, -*arəz-*.

Initial

<i>lāyir</i>	thin	<i>lāyir</i>
<i>lāš</i>	corpse	<i>lāš</i>
<i>lau</i>	lip	<i>lab</i> Idg. <i>l</i>
<i>līl</i>	barrel of gun, etc.	<i>lūla</i>

Medial

<i>gyalla</i>	flock	<i>galla</i>
<i>hålū</i>	maternal uncle, form of address	<i>χālū</i> Ar.
<i>imåla</i>	he rubs	<i>mīmālad</i> Av. <i>marzaiti</i>
<i>wålå</i>	up, upwards	<i>bālā</i>

Final

<i>jul</i>	pack-saddle	<i>jul</i>
<i>mål</i>	property, camp	<i>māl</i> Ar.
<i>pil</i>	money	<i>pūl</i>
<i>pul</i> <i>puhl</i>	bridge	<i>pul</i> Av. <i>pərətav-</i>
<i>tahl</i>	bitter	<i>talχ</i>

(2) *Bχ. 1 = Mn.P. r*

<i>ålχåluk</i>	woman's coat	<i>arχālak,</i> under-vestment
<i>balg</i>	leaf of tree	<i>barg</i>
<i>kilaus</i>	celery	<i>karafs</i>
<i>ikålā</i>	he cultivates	<i>mīkārad</i>
<i>murdål</i>	carrion	<i>murdār</i>
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>silå</i>	hole	<i>sūrāχ</i> Phl. <i>sūlāk</i>
<i>šikål</i>	hunting, game	<i>šikār</i>
<i>šūlwå</i>	soup	<i>šorbā</i>
<i>zahla</i>	(bile ?)	<i>zahra</i>
<i>zål</i>	lamenting	<i>zār, zāri</i>

(3) *Bχ. 1 = Mn.P. d*

<i>lēva</i>	mad	Cf. Mn.P. <i>dīw-āna</i> ← ; Av. <i>daēva-</i> ; Afγ. <i>lēwanī</i> , mad
<i>julåz</i>	apart from	corresponds in meaning to Mn.P. <i>juzaz</i> , but is perhaps ← <i>judā az</i>

a few cases of *l* ← *d* occur in Kurdi.

Bx. *ṇl* = Mn.P. *lχ*. *Vide* § 37.4 d.

(4) *l* is lost in Bx. in

bånda || *bålinda, bålanda* bird

(5) Other examples of *l* in Bx. are :

Initial

See Vocabulary.

Medial

<i>bilåz</i>	flaming
<i>bilīk bilīk ikunē</i>	(fire) flickers, burns low
<i>galg</i>	fork of a tree
<i>kålåt</i>	sheep
<i>kulīč</i>	little finger
<i>malāk</i>	ladle
<i>mallār</i>	tripod
<i>mūlāst, imūlā</i>	it withered, withers
<i>tūloyī</i>	water-skin

Final

<i>dål</i>	black vulture	
<i>dīl</i>	submissive, obedient	
<i>dūl</i>	wide watercourse, valley	
<i>ba fahl</i>	in foal, etc.	
<i>-gèl, -yèl</i>	plural termination	
<i>kohl, kūl, kīl</i>	deep	Kurd. <i>kūl</i>
<i>lāl</i>	dumb, smooth	Kurd. <i>lāl</i>
<i>mūl</i>	<i>ami</i> , lover	
<i>til</i>	young of . . . cf. Mn.P. ? <i>tūla sag</i>	
<i>til i sigū</i>	puppy	
<i>til i zan</i> , etc.	young woman, wife	

58. r.

(1) Bx. *r* = Mn.P. *r*; O.Ir. Skr. *r*; Skr. *l* (O.Ir. *r*); O.P. *r*, *ar*; Av. *r* (*arə*, *ərə*)

Initial

<i>rāh</i>	road	<i>rāh</i>
<i>rāst</i>	straight, true, constructed	<i>rāst</i>

<i>rēg</i>	sand	<i>rīg</i>
<i>rī</i>	face	<i>rū</i>
<i>rūwā</i>	fox	<i>rūbā</i>

Medial

<i>berf</i>	snow	<i>barf</i>
<i>čārnīdan</i>	to graze (trs.)	<i>čarāndan</i>
<i>iderāran</i>	they take out	<i>dar mīārand</i>
<i>derd</i>	pain	<i>dard</i>
<i>pērār</i>	year before last	<i>pīrār</i>
<i>tarakistan</i>	to split, crack	<i>tarakīdan</i>

Final

<i>ar</i>	if	<i>agar</i>
<i>bahr, bār, bar</i>	share	<i>bāhr</i>
<i>bār</i>	load	<i>bār</i>
<i>čār</i>	four	<i>čahār</i>
<i>her</i>	every	<i>har</i>
<i>tīr</i>	arrow, shot, rolling pin	<i>tīr</i>

(2) In almost all cases Bx. follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(a) An *e*-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

<i>avērd, avaird</i>	he brought	<i>āwurd, āward</i>
		Cf. Av. * <i>a-bərəta-</i> ppc.
but <i>i-y-ār-e</i>	he brings	Av. <i>ā-baraiti</i>
(←* <i>-ā-war-</i>)		
<i>dērist, idērē,</i>	he tore, he tears,	<i>darrīdan, mīdarad</i>
<i>derd ē</i>	it is torn	Av. ppc. <i>dərəta-</i> , pres. base, <i>dar-</i> <i>daro-</i> ; iterative, <i>dāraya-</i>
<i>girēd, i-gir-ē</i>	he seized, he seizes	<i>girift, mīgīrad</i>
		Av. ppc. <i>gərəpta-</i>

This root shows in Av. various present bases with ending in *-ya*. *Vide* Altir. Wb. s.v. \sqrt{grab} - and G.I.P. i, 2, p. 28.

pērist, i-pēr-ē it flew, leapt, *parīd, mī-parad*
it flies, etc. Cf. Av. *pərəna-*, feather

kērd, beside *kerd*, *kīerd* is probably simply the effect of the palatal *k*.

(b) *māštan : māl-* to rub Cf. Mn.P. (*muštan*)
mālīdan : māl-

Vide G.I.P. i, 2, p. 133; Av. pres. base *marəza- : mərəza-*

(c) In its treatment of Av. *ara + t, əra + t* Bx. usually agrees with Mn.P. The following variations may be noted:

<i>χārd-</i> , <i>χārd-</i> : <i>χur</i>	to eat	<i>χvurd-</i> : <i>χur-</i>
<i>gert</i>	dust	<i>gard</i>
<i>ārt</i> <i>ārd, ārd</i>	flour	<i>ārd</i>
<i>išmārd-</i> : <i>išmār-</i>	to count	<i>šumurd-</i> : <i>šumār-</i>

Av. ppc. *mərəta-* and *marəta-*; pres. base *mara-*, *māra-*, and *hišmār-*; Skr. $\sqrt{sñr}$.

ispārd || *ispurd* : *ispār-* to commit to *supurd-* : *sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(d) The Bx.

bigudertē : bugudert he may pass, *biguzarad : biguzar*
(imper.) pass by

is difficult to account for. The past is *guzāšt*, *gudašt*, *giyāšt*. There may be confusion with

i-gard-um I go about

which, it may be noted by the way, loses its *d* in the causative

gernīdum I made turn back Mn.P. *gardānīdam* ;
O.C.P. *gardāndam*

(3) Bx. **h**r, r = Mn.P. χr. *Vide* § 37.4 c.

(4, O.P. **r+s**, Av. **arə+s**, **ərə+s** are represented in B_X by **rs** as in Mn.P.:

<i>hars</i>	tear(s), n.	<i>ers</i> (H. 694)	Phl. <i>ars</i> ; Av. <i>asrū</i> ; Skr. <i>áśru-</i>
<i>purs</i>	inquiry	<i>purs</i>	O.P. inchoative stem <i>parsa-</i> ; Av. <i>parəsa-</i>
<i>ters</i>	fear	<i>tars</i>	O.P. inchoative stem <i>tarsa-</i> ; Av. <i>tərəsa-</i>

(5) O.P. **rd+t**; Av. **arəz+t**; Mn.P. B_X . **št**:

<i>aštan</i>	to leave	<i>hištan</i>	Av. $\sqrt{harəz}$ -
<i>māštan</i>	to rub		Av. $\sqrt{marəz}$ -

(6) In B_X . **r** occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it:

<i>ijūran</i> (infin. they seek <i>justan</i>)	<i>mījūyand</i>	Cf. Jew.P. <i>jūrišn</i> , search; G.I.P.i, 2, § 79
--	-----------------	---

<i>kūčir</i>	little, small	<i>kučik</i>
<i>mirs</i>	copper	<i>mis</i>
perhaps		
<i>mirzaŋg</i>	eyelash	Cf. Kurd. <i>baržān</i> Kn.P. <i>mujing</i> ; Mn.P. <i>muž(z)a</i> pl. <i>mužgān</i>
<i>teristan</i>	to be able (to)	(Cf. <i>tawānistān</i>)

just- : jūr- is perhaps on the analogy of *šust- : šūr-*

(7) Mn.P. **r** lost in B_X . before **š** and **s** in :

<i>tāštan</i> <i>tāšidān</i>	to cut, trim	<i>tarāšidān</i> , <i>mītarāšad</i> <i>tarāšidān</i> : <i>itāše</i>
---------------------------------	--------------	---

but cf. Av. $\sqrt{taš}$ - pres. base *taš-*; Phl. *tāšitan*, and Tālish *taš-* cut.

<i>gusna</i>	hunger	<i>gurisna(gī)</i>	O.C.P. <i>gušna</i>
See also § 50.11.			

(8) Other examples of **r** in B_X . are :

Initial

See Vocabulary.

	<i>Medial</i>
<i>girza</i>	rat
<i>hara</i>	mud
<i>mēra</i>	husband
<i>mirk</i>	elbow
<i>naijīra</i>	reed patch, brake
<i>sēristan</i>	to creep
<i>tartigā</i>	cow-dung
<i>turna</i>	woman's side locks
<i>vurzā</i>	bull
<i>wurēs</i>	goat's hair webbing for tying loads

Final

<i>čēr</i>	enclosure for unthreshed corn
<i>dār, dār</i>	tree
<i>gūwar</i>	calf
<i>gyer</i>	cliff, bald
<i>kēr (i tīg)</i>	wrinkle (in the forehead)
<i>par</i>	ridge of mountain
<i>pūr</i>	kind of sandgrouse (?)

59. h.

(1) B._χ. h = Mn.P. h; O.P. Av. *h* (Idg. *s*); O.P. θ Av. s (Idg. *k*); Av. s (Idg. *ts*); O.P. Av. θ (Idg. *th, t*); O.P. *d* (*δ*), Av. δ; O.P. Av. *f* (Idg. *ph*).

Initial

<i>haf</i>	seven	<i>haft</i>	Av. <i>hapta-</i> ; Skr. <i>saptá</i>
<i>hašt</i>	eight	<i>hašt</i> (<i>h</i> excrescent)	
<i>hēd</i>	is, exists	<i>hast</i>	

Av. *√ah-*; Skr. *√as-*, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *hantiy*; Skr. *sánti*.

<i>huner</i>	skill, intelligence	<i>hunar</i>	Av. <i>h</i> ; Skr. <i>s</i>
<i>hūš</i>	sense	<i>hūš</i>	Av. <i>uš</i> (<i>h</i> ex cresc.)
<i>Medial</i>			
<i>dāhūñ</i>	mouth	<i>dahāñ</i>	Av. <i>zafan-</i>
<i>māhi</i>	fish	<i>māhi</i>	Av. <i>masya-</i> ; Skr. <i>mátsya-</i>
<i>mohr, mōr</i>	seal	<i>mulr</i>	Skr. <i>mudrá-</i>
<i>nahād</i>	he placed	<i>nihād</i>	Av. <i>ni + dadā-</i> $\sqrt{dā-}$
<i>pahlī</i>	side	<i>pahlū</i>	Av. <i>parəsav-</i> ; Skr. <i>párśu-</i>
<i>Final</i>			
<i>mā(h)</i>	month	<i>māh</i>	O.P. <i>māh-</i> ; Skr. <i>más-</i>
<i>-gāh</i>	place of	<i>gāh</i>	O.P. <i>gāθav-</i>
<i>rāh</i>	road	<i>rāh</i>	

(2) Bx. *h* = Mn.P. *χ*, chiefly O.P. Av. *χ*

This change is chiefly noted in the initial position and medially before a consonant. Initial *χ* is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

<i>Initial</i>			
<i>hāk</i>	earth	<i>χāk</i>	
<i>hālū</i>	maternal uncle	<i>χālū</i>	Ar.
<i>handistan</i>	to laugh	<i>χandīdan</i>	
<i>hār</i>	thorn	<i>χār</i>	Cf. Skr. <i>khára-</i>
<i>hawer</i>	information	<i>χabar</i>	Ar.
<i>her</i>	donkey	<i>χar</i>	Av. <i>χara-</i>
<i>hēš</i> (<i>h</i> ex cresc.)	plough	<i>χīš</i> (<i>χ</i> ex cresc.)	Av. <i>aēša-</i>
<i>hēš kēš</i>	own people	<i>χvīš</i>	
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohuni-</i>
<i>hīrd</i>	small	<i>χurd</i>	

STEPHEN AUSTIN AND SONS, LTD.,
PRINTERS, HERTFORD.

TO

Sir George A. Grierson, K.C.J.E.,

I DEDICATE THIS WORK AS A
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET
BUT CANNOT REMEDY.

CONTENTS

	PAGE
I. THE BAKHTIARI DIALECT	
INTRODUCTION	1
PHONOLOGY	12
VOCABULARY	101
II. THE BADAHKSHANI AND MADAGLASHTI DIALECTS	
INTRODUCTION	127
PHONOLOGY	131
MORPHOLOGY AND CONSTRUCTION	146
PARADIGMS	159
TEXTS	167
VOCABULARIES	
(a) BADAHKSHANI	174
(b) MADAGLASHTI	190

PREFACE

THIS book will not appeal to a large public ; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of "laws", the "Sound Laws" of philology. The morphological variations are in many cases the outcome of the operation of these "laws" of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that χt in standard Persian appears in Bakhtiari as δ or d , and ft as d or δ , to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a "recommendation to mercy" and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a “sequel”, and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.

May, 1921.

